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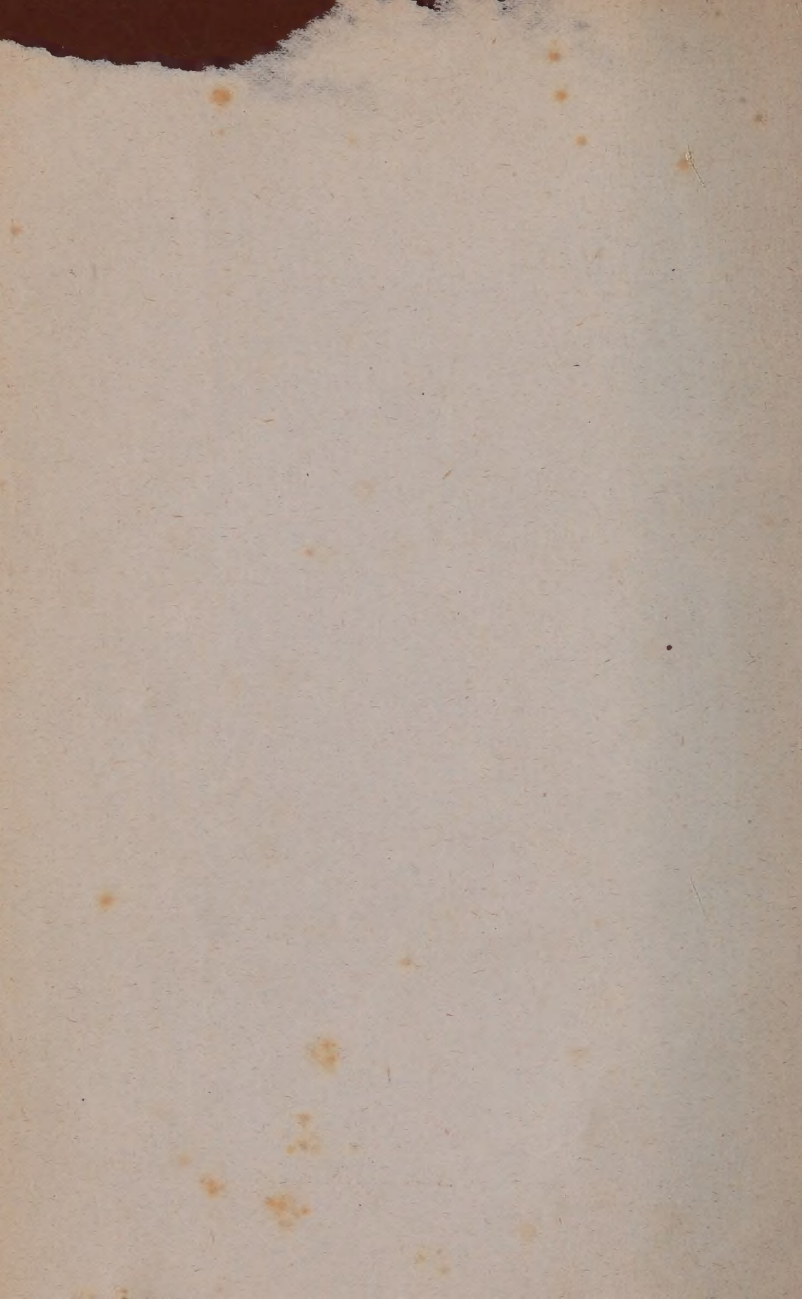


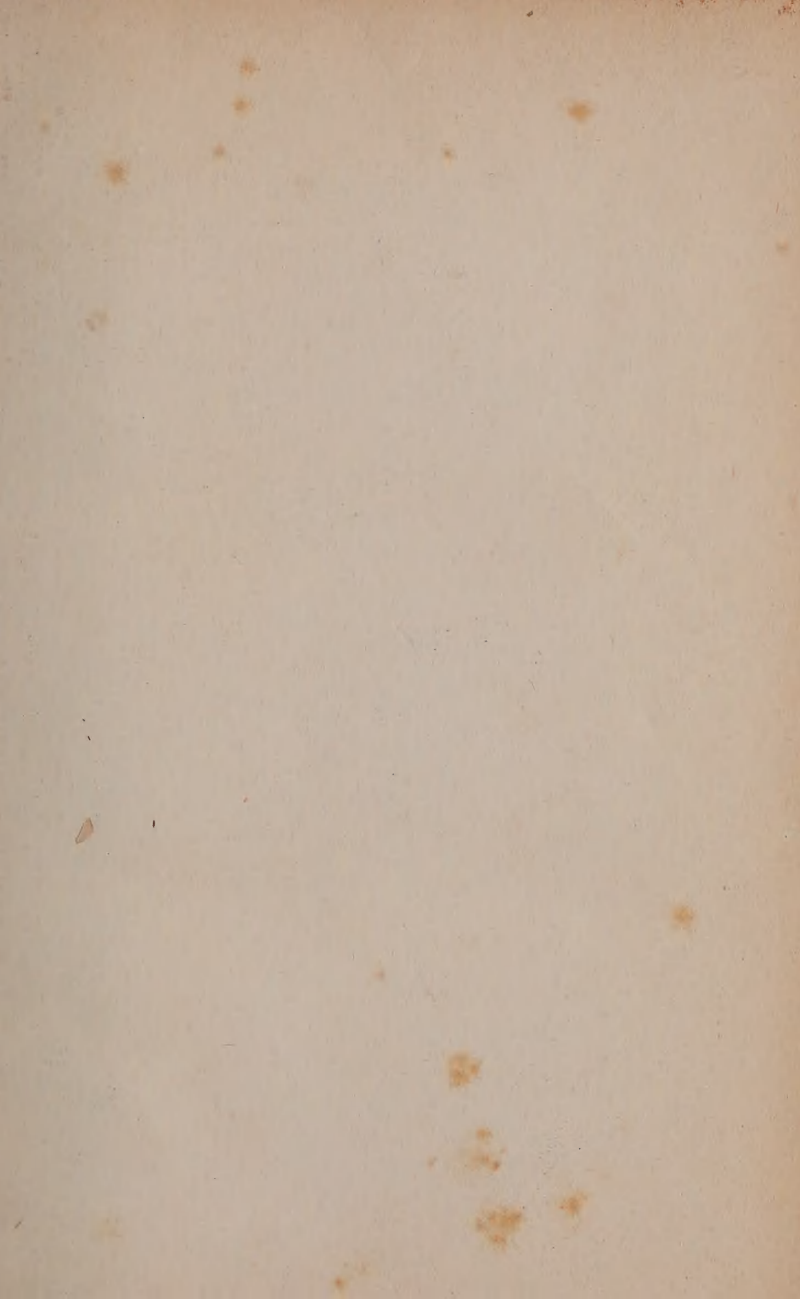
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BETHLEHEM
SWEDISH M. E.

SUNDAY SCHOOL
HISTORY

OF THE

WESLEY M. E. CHURCH

OF

BROOKLYN, L. I.,

BY

GILBERT E. CURRIE.

WITH

LAWS RELATING TO THE INCORPORATION OF RELIGIOUS SOCIETIES IN THE STATE OF NEW YORK, AND STATISTICAL INFORMATION SHOWING THE GROWTH OF METHODISM IN THE UNITED STATES AND THROUGHOUT THE WORLD.

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PUBLISHERS' ADVERTISEMENT.

THE Publishers take pleasure in introducing to the public this work—the pioneer of a class destined ere long to become popular with the church-going and church-loving community—the History of the M. E. Society, bearing the venerated name of the illustrious founder of Methodism in the “City of Churches.” Besides furnishing an interesting sketch of the rise and progress of the Society, the Author has interspersed throughout the narrative practical suggestions regarding the Method of Keeping Church Records—the Manner of Transacting Official Business—Duty and Responsibility of Trustees—Hints on Conducting Prayer and Class-meetings—Love-feasts—Watch-night Services—Young People's Associations—Ladies' Union Aid Societies—Sunday School Instruction—Juvenile Missionary Societies—Sunday School Exhibitions, and other kindred topics, with Articles on the Economy of Methodism—Duty of Sunday School Children Attending Public Worship of the Sanctuary—Parental or Home Religious Instruction—Laws in Relation to the Incorporation of Religious Societies in the State of New York—Official Statistics Showing the Growth of Methodism in the United States and throughout the World, the whole forming a volume of interesting and useful information, which ought to be in the hand of every official member of the Church, and upon the shelves of every Sunday School library in the land. As the proceeds of publication are to be devoted toward helping to reduce the floating debt upon the Church, it is therefore desirable that the book should have a ready sale and extensive circulation among the Methodist community.

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INTRODUCTION.

DOUBTLESS to many, on the spur of the moment, and without due reflection, the announcement that a history of a single society or religious organization has been issued from the press may seem a trifling, insignificant affair, and scarcely worthy of any consideration. When the subject is viewed from a merely secular or worldly stand-point, the unpretentious character of its circumstances, situation, and condition may appear in some measure to justify this hasty and unwarrantable conclusion. It is admitted on general principles, that in a single, solitary, local church or society, territorially bounded within narrow and circumscribed limits, the amount of moral and religious influence must be comparatively small, unless there be other dominating circumstances to produce and bring about more favorable results ; such, for example, as the eminent piety, intellectual endowments, great reputation, learning, and popularity of its ministers, or the large number, wealth, liberality, and superior social position of its members. After taking these into account, and making due allowance for their

value and importance, they fail fully to represent the extent of the interest, influence, and services of a church less distinguished, it may be, in such extraneous circumstances, but which is thoroughly imbued with the spirit of the Master, and labors faithfully and perseveringly to spread abroad the honor and glory of his name. A church thus endowed, and animated with Apostolic zeal, must be measured by another rule, and tested by quite a different standard.

Wesley M. E. Church, it should be observed, is not a separate, disjointed, isolated, independent organization, relying upon itself for existence, regulation, discipline, and action. No! It legitimately belongs to, and is associated with, and acknowledged as, an integral and fraternal member of a large, powerful, prosperous, and influential family, having a numerous and vigorous progeny, whose branches extend to the remotest corners of the land, and whose sons and daughters may be found upon every continent and island of the globe, and whose prayers and songs of praise may be heard, spoken and chanted, in nearly every language of every nation, kindred, people, and tongue. The Society is not only united with a great religious denominational family, in the bonds of Christian fellowship and love, but this union is cemented, guaranteed, and perpetuated by uniformity of doctrine, articles of faith, economy, discipline, usages and customs throughout the length and

breadth of the land ; so that Methodism, in fact, is the same in America as it is in Europe, Asia, Africa, and the islands of the sea, and is what it was preëminently styled by its illustrious founder, "The United Societies," being none other than "a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

From what has been said regarding the unity of the Methodist Church, its constitution, doctrine, discipline, usage, Episcopal supervision, and itinerant ministry, it will be seen that although there are many members, yet there is but one body ; "and as the body is one, and hath many members, and all the members of that one body, being many, are one body" in Christ. Consequently the legitimate result of this unity is, as the Apostle has described it, "Whether one member suffer, all the members suffer with it ; or one member be honored, all the members rejoice with it." Hence the community of feeling, sympathy, charity, and brotherly-love which prevail and characterize the membership of the Church,—the body of believing Christians. Hence the history of the trials and struggles, or the successes and triumphs of one member of the family finds a ready and responsive echo in the minds and hearts of the other members. The experi-

ence of one cannot, therefore, be a matter of indifference to the other members. The Bishops in their Episcopal supervision, Presiding Elders in their quarterly visitations to their respective districts, and traveling preachers in their frequent changes from one field of labor to another,—each and all become more or less identified with the progress or retrogression, the prosperity or adversity of every society, however it may be situated, or wherever located; so that the interest felt on its behalf is spread far beyond the circle of its local habitation, or the limited sphere of its membership. This unity, community of fellowship, feeling, and interest is one of the most distinguishing characteristics, as it is one of the noblest virtues and brightest glories connected with our beloved Methodism. And we pray that this essential element of Christian charity, brotherly-love, and fraternal sympathy may never grow less, but increase more and more, until the whole church becomes thoroughly imbued with its spirit and electrified by its blessed and benign influence.

With these views and feelings, the task of preparing the present sketch was undertaken at the earnest solicitation of our associates, as officially expressed through the Quarterly Conference. We had hardly commenced the work of collecting the materials when it appeared to us that a favorable opportunity presented itself of attempting, at least, to do some-

thing more than simply to record the dry, matter-of-fact details connected with the history and experience of the Society during the past decade. We thought were the subject carefully and judiciously treated, there might possibly accrue from our labor some permanent, beneficial result. The more we considered the matter, the stronger became the conviction, that there were societies located in other parts of the country, similarly circumstanced with Tompkins Avenue, having to contend with trials and difficulties, and whatever advice or encouragement may be given to the one, may in some degree be appropriate and serviceable to the others.

In our efforts to render the history of the Society productive of some practical result, while recording events connected with the narrative, we have found it necessary sometimes to pronounce censure instead of praise, and remonstrance in place of commendation. When indifference to privileges or dereliction in duty, when errors in judgment or blunders in practice were to be exposed; when arrogance, caprice, or prejudice had to be rebuked and removed,—in every instance the same has been exercised with moderation, without partiality or any undue bias, but in the spirit of brotherly-kindness and Christian charity. The object sought to be attained has been reformation and improvement, rather than any desire of complaining or fault-finding. The difficulty and delicacy of our

position, will be readily conceded and duly appreciated when it is understood that we have had to treat of circumstances and events familiarly known to many, and with persons with whom we were immediately concerned and officially connected. Regard for the truth and fidelity to the subject, alike demanded at our hands honesty and candor in the treatment. By the adoption of this course, we flatter ourselves that the fallow ground has been broken up and prepared for the reception of the seed, from which, it is hoped, will spring an early and fruitful harvest.

Unless we are greatly mistaken, few will rise from a perusal of the sketch without having their minds in some degree quickened with a livelier sense and clearer perception of the privileges, benefits, and enjoyments arising from their connection and relationship as members of the church,—the visible body of Christ. To the thoughtful reader, it must appear that it is no vain thing to belong to the household of faith,—the church which Christ has purchased with his most precious blood. The deeper this conviction is made, the clearer will be the apprehension of the duties and responsibilities appertaining to so exalted a relationship. According to the estimate which is placed upon church membership, so will be enhanced the honor, dignity, importance, and responsibility attaching to the position of those who are chosen to become office-bearers in the house of the Lord, and there will

be less occasion to undervalue the service, and less temptation to become lukewarm in its performance. When right motives and correct ideas prevail on this subject, it will be a source of pleasure and delight to be employed in any capacity, either as hewers of wood or drawers of water. Then something of the feeling of the royal psalmist will be experienced, when he declared, "I would rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness." Then there will be no difficulty in getting official brethren to attend to their duties,—no trouble in securing the attendance of Trustees, Stewards and Leaders, upon official meetings; they will be ready and willing to take hold of the spiritual and financial concerns and business of the church in right earnest, and attend to the same with promptitude, diligence, and delight.

While it has been our endeavor to stimulate official brethren to a more hearty and punctual performance of their duty, it has been no less our desire, to inspire the rank and file of the membership with a higher appreciation of their privileges, and to incite them to a more faithful discharge of their duties, by regular attendance upon the ministry of the word, the week-night social means of grace, the class and prayer-meetings, love-feasts, watch-night services and the sacrament of the Lord's Supper. It has been also our aim, as much as possible, to promote a higher regard and better ap-

preciation of our theology, hymnology, economy, discipline, usages, and peculiarities which have so long distinguished our beloved Methodism, as an honored, prosperous, and fruitful branch of the church of Christ. And with equal earnestness have we endeavored to show it to be the privilege, as well as the duty of our Sunday school superintendents, officers, and teachers to get the children, in larger numbers than heretofore, induced to attend upon the public worship of the sanctuary, and to lead them by every proper motive and available means to become, early united with the Church.

Some may consider the space occupied by the chronological record of members who have been received into the church, by probation and letter, during the past decade as unnecessary, because so large a number of them have since removed and gone to reside in other locations. While the majority of such, we have reason to believe, are running well, and in good standing in other churches, yet we regret to say that some have got weary in well-doing, and through temptations made shipwreck of faith, and returned to the beggarly elements of the world. To such, the simple knowledge of the fact of finding their names enrolled upon the church records may, under the blessing of God, prove to be the means of recalling to memory the experience of former days, when the candle of the Lord shone brightly upon them:—

“Those peaceful hours they once enjoyed,
How sweet their memory still!
But they have left an aching void,
The world can never fill.”

It is to be hoped that this circumstance may lead them seriously to reflect upon their present unhappy and wretched condition, and induce them to arise, like the prodigal of old, and return to their Father's house, where there is bread enough and to spare, and find pardon and forgiveness in the outstretched arms of a loving and all-sufficient Savior.

In recalling the names and memories of the departed members of the church, who have died in the Lord, and finished their course with joy and entered into rest, it cannot fail to be a source of pleasure and gratification to their former associates who in times gone by went with them to the house of God in company, to keep holy day, to find the absent and sainted ones are not forgotten ; but especially to the more intimate friends and relatives of the deceased, this affectionate memorial will be hailed with feelings of grateful appreciation and regard. While the obituary notices will serve an affectionate *in memoriam*, yet they may answer a still higher and more important end to the surviving members of the Church, by inciting them to copy their example, and run with greater diligence, perseverance, and delight the appointed race, still pressing toward the mark for the prize of their high calling in Christ Jesus, looking

unto Him, who is the author until he becomes the finisher of their faith, and shall say unto them, It is enough, "well-done good and faithful servant, enter into the joy of your Lord, as ye have been faithful over a few things, I will make you ruler over many things ; inherit the kingdom prepared for you from the foundation of the world."

How far we have succeeded in compassing the end or accomplishing the objects contemplated by the work, it is for others to determine ; but whatever may be the verdict, we have this consolation, to know and feel that the same was begun, continued, and finished with the single desire to advance the glory of God and good of the church ; and should such prove in any degree to be the result of our labor, TO GOD BE ALL THE PRAISE.

THE
HISTORY
OF
WESLEY M. E. CHURCH.

CHAPTER I.

ORIGIN OF THE SOCIETY.

THE circumstances connected with the origin of the Tompkins Avenue M. E. Society, form a striking analogy to similar societies which have been called into existence since Methodism was first introduced, and successfully planted in the British colonies, of North America, now upward of one hundred and ten years ago ; as will be seen from the subsequent narrative.

In the Spring of 1864, during the session of the New York East Conference, according to the usual custom and practice of the Church, the authorities, the Bishop, and Presiding Elders, in the exercise of their executive prerogative, appointed the Rev. Gad Smith Gilbert to the De Kalb Avenue charge, without any solicitation on his part or that of the official members of the Church. The Joint-Board, consisting of the Trustees, Stewards,

and leaders, had previously made application to the Conference for another preacher, whom they desired should be sent as their pastor ; but from some cause or other the request could not be conveniently or consistently granted. After the Conference was closed, and the appointments were made, Mr. Gilbert arrived in Brooklyn, and presented himself for the purpose of entering upon his duties as pastor of said charge.

As soon as his arrival was announced, a deputation waited upon Mr. Gilbert at the house of a friend in Kent Avenue, when they gave him to understand that they did not wish him to enter upon the discharge of his duties, for the reason, that they had not asked for him and did not want him ; and that in making such appointment, they considered, the Conference had not treated them with the courtesy and respect to which they were entitled, and therefore they had resolved to appeal to the Bishop to appoint some other preacher. The Bishop, at Philadelphia, accordingly was waited upon by the delegates appointed for that purpose, and they stated the case with all their grievances to him, and closed their address by protesting against the settlement of the new pastor. The Bishop, after patiently hearing all they had to say, politely informed the delegates that he did not feel justified under the circumstances to interfere with the appointment that had been made, and advised them to go home and get along with the appointee as pleasantly as possible ; they returned to Brooklyn and reported the result of their mission ; and Mr. Gilbert immediately entered upon his duties as pastor of the De Kalb Avenue M. E. Church. In the mean time, it should be observed, that while a majority of the official brethren were opposed to Mr.

Gilbert and refused to co-operate with him, there were a number of the members of the Church and congregation who did sincerely feel for him and his excellent wife, under the trying circumstances in which they were placed, and they most heartily rallied round them and did everything in their power to comfort and sustain them, by Christian sympathy and support.

This unhappy state of feeling continued to exist between the minister and the official brethren during the whole of that Conference year ; and toward its close, after several fruitless efforts had been made to secure harmony and co-operation, it was finally suggested by the pastor, and seconded by the presiding Elder, that as the De Kalb Avenue Church was numerically strong, and situated in a favorable and populous location, it was likely to continue so ; that the time had arrived when an effort should be made in the direction of a Church extension movement, by the formation of a new society, in a less populated locality. After further consideration the proposition was favorably entertained by several of the official brethren and members who sympathized with the pastor ; believing that it was nothing less than a loud and providential call to enter a new field of labor, for the purpose of extending the Redeemer's cause and kingdom. Although they understood perfectly well that in cutting their connection with the De Kalb Avenue Church and attempting to form a new society, many old and affectionate ties must be broken, while new cares, and increased responsibilities would have to be assumed, and personal inconveniences and sacrifices would require to be made ; yet, nevertheless, they resolved to go forward with the enterprise, depending upon Providence for all needful

and necessary aid. Elder Pease and Mr. Gilbert embraced the earliest opportunity of prospecting the surrounding neighborhood, and finally selected what they considered a desirable site, on the northwest corner of Tompkins and Willoughby Avenues.

Shortly after the building lots had been secured and arrangements made for their purchase, about forty-two persons in all, male and female, applied for and obtained from Mr. Gilbert their letters of membership, and thereupon withdrew in a body from the De Kalb Avenue Church. Pursuant to notice, the same parties subsequently met at the residence of Mr. T. P. Moses, No. 173 Tompkins Avenue, on Thursday afternoon, March 16, 1865, and were there and then, by Presiding Elder Rev. H. F. Pease, formed and constituted into a society, to be known and designated as "The Tompkins Avenue Methodist Episcopal Church."

The following persons composed the original members of the Society, viz. :

JOHN VAN NESS, MRS. JOHN VAN NESS, GILBERT E. CURRIE, MRS. G. E. CURRIE, ANCEL TITUS, MRS. ANCEL TITUS, MRS. MARIA THORPE, HUGH McCROSSAN, MRS. H. McCROSSAN, W. G. DARBY, MRS. W. G. DARBY, JOHN M. JACOBS, MRS. J. M. JACOBS, WM. McDONOUGH, W. H. M. SMITH, MRS. SMITH, CHAS. M. TURNER, MRS. C. M. TURNER, THOS. P. MOSES, MRS. T. P. MOSES, WM. A. VALENTINE, MRS. W. A. VALENTINE, JAMES ROGERS, MRS. J. ROGERS, HENRY CHASTY, MRS. H. CHASTY, WM. ROSS, J. G. ABERLE, MRS. J. G. ABERLE, MRS. ABERLE, SEN., MRS. JOHN FOLK, MRS. MELVILLE, MRS. CROWELL, MRS. ISAACS, MRS. R. OL MSTED, JEREMIAH JOHNSTON, MRS. JEREMIAH JOHNSTON, MRS. WALRAVEN, MRS. WOODS, MRS. SHEPPARD, MISS PLUMSTED.

The society when formed was then placed temporarily under the charge of the Rev. W. H. M. Smith, a

located Elder, until such time as the Conference, when it met in April, would appoint a regular pastor. This is the origin of the Tompkins Avenue M. E. Society ; and its formation under the circumstances presents another illustration of the truth of God's word, where it says that He will make "the wrath of man to praise Him."

Immediately after the formation of the Society was effected, the contract for building a meeting house was given to Mr. Rose, who pushed forward the work without delay, and in the course of seven or eight days thereafter, it was inclosed and ready for occupancy. The Tabernacle was erected on the present site of the Wesley M. E. Church, corner of Tompkins and Willoughby Avenues ; and although somewhat hurriedly and rudely constructed and designed for temporary use, yet it was convenient and commodious enough for all necessary purposes. It was constructed exclusively of timber, one story high, peaked roof, and with two entrances on the front ; an infant class room was boarded off from the audience room, and subsequently another class room was added at the rear, 25 by 16 feet ; the entire dimension of the building was 35 by 75 deep. The value of the lumber was \$637.94, and cost of labor \$375.00 ; making a total of \$1,012.94. Furniture, fixtures, etc., amounted to \$922.75 ; thus making an aggregate expenditure for building and furniture of \$1,935.69. The photographic sketch, which was taken of the building, with old Father Titus standing in the front, forms a very fair representation of the old Tabernacle.

The first Sabbath, March 26, after the Tabernacle was finished, it was solemnly dedicated to the service

of God. At the close of the morning service the sacrament of the Lord's Supper was administered, and a very gracious and refreshing season was experienced from the presence of the Lord. Thus amid praise and prayer, mingled with tears and songs of gladness, the infant society took possession of their humble and new place of worship, with grateful hearts, thanking God and taking courage, and none daring to molest or make them afraid.

The first annual election of Trustees was held at the Tabernacle, on Monday evening, March 27, 1865, when the following persons were duly elected by a plurality of votes, viz. : John Van Ness, Gilbert E. Currie, James Rogers, J. M. Jacobs, Ancel Titus, W. G. Darby, and W. M. H. Smith. At a subsequent meeting of the Board for the election of officers, the following persons were elected : Gilbert E. Currie, President ; John Van Ness, Treasurer, and John M. Jacobs, Secretary. In the mean time the ladies of the Church had organized themselves, on Friday, March 17, into a " Union Aid Society," and elected Mrs. Job Johnson, President ; Mrs. G. E. Currie, Treasurer, and Mrs. J. M. Jacobs, Secretary.

CHAPTER II.

REV. GAD SMITH GILBERT, PASTOR.

ACCORDING to a previous understanding and by request of the members of the Society, the Conference appointed the Rev. Gad Smith Gilbert, pastor of the Tompkins Avenue M. E. Church. Mr. Gilbert's entrance upon the new charge was hailed with grateful emotions by pastor and people; they felt indeed that it was a deliverance from the house of bondage—from a state of trouble and discord to one of harmony and peace. Preacher and people were alike stirred up to renewed activity and zeal, and the Conference year commenced with a gracious revival of the work of God. Souls were converted, and believers built up in their most holy faith, and several were added to the Church, such as we trust shall be eternally saved.

The various institutions connected with the Church were promptly organized and set in working order. The "Ladies' Aid Society," in point of time, took the lead. They organized their association, as we have said, on Friday, March 17, 1865, and they commenced in right earnest their work of faith and labor of love. The Sabbath School was next organized, on April 15, 1865, by the appointment of William Ross, Superintendent; John M. Jacobs, Asst. Superintendent; Gilbert E. Currie, Treasurer; Wm. McDonough, Secretary, and James Rogers, Librarian. Immediately followed the organization of classes, when the following persons were ap-

pointed leaders : Chas. M. Turner and Gilbert E. Currie. The Sabbath School Juvenile Missionary Society then followed ; it was organized Tuesday evening, May 2, 1865, when the following persons were appointed officers for the year : Gilbert E. Currie, President ; Wm. Ross, Treasurer, and W. G. Darby, Secretary.

The first quarterly conference was held at the Tabernacle on Friday evening, April 14, 1865. The Presiding Elder, Rev. Hart F. Pease in the chair. Present, Rev. H. F. Pease, Rev. G. S. Gilbert, Bros. John Van Ness, Gilbert E. Currie, Ancel Titus, W. G. Darby, Chas. M. Turner, W. M. H. Smith, J. Aumack, G. W. Lord, and John M. Jacobs. Bro. Jacobs was appointed Secretary. The following Committees were appointed : on Missions —Bros. Van Ness, Currie, and Turner ; on Sabbath School, Bros. Darby, Titus and Aumack ; on Tracts, Bros. Smith, Jacobs and Darby. The Stewards for the ensuing year were : Bros. T. P. Moses, Frank Purdy, Wm. McDonough, A. W. Valentine, and J. G. Aberle ; District Steward, A. W. Valentine ; Recording Steward, J. M. Jacobs ; Estimating Committee, Bros. Titus, Van Ness, and Moses. G. W. Lord was recommended for Deacons' orders. Bro. Wm. Ross, as Superintendent of Sunday Schools, was admitted a member of the quarterly conference.

The second quarterly conference was held at the Tabernacle on Monday evening, July 24 ; Bros. Henry Chasty, Wm. Ross, and Jas. Rogers were appointed Stewards. Bro. W. A. Valentine resigned.

The Church organization, with its various auxiliary agencies, being now fairly set in motion, and in good working order, each department vied with the other in laboring to promote the material well-being and

spiritual prosperity of the Society. The Ladies' Aid Society, through the Treasurer, Mrs. G. E. Currie, reported on July 21, having received from initiation fees, collections, and donations, \$270.68, which for the short time it had been in operation, was considered an excellent commencement. The first instalment of books for the Sunday School Library was made on August the 8th, when ninety-four volumes, at the aggregate cost of \$53.86, was bought of Edward Goodenough, Nassau Street, New York. The first quarterly report of the Treasurer of the Sunday School Juvenile Missionary Society, showed total receipts on July 31, amounting to \$33.84.

The parcel of land, consisting of five full lots, which was secured for the Church, originally belonged to the old Rappelyea Estate ; and was conveyed by deed in fee simple by Harriet Rappelyea, Agnes D. Davis and Walter S. Davis, (her husband), to "The Tompkins Avenue M. E. Church, of the City of Brooklyn," in consideration of the sum of *one dollar* paid in hand, and three thousand dollars secured on bond and mortgage ; and is recorded in the "Register office" of Kings County, in Liber 662 of Conveyances, page 189, April 24, 1865. In this connection it may be well to observe that another Deed by the same parties was executed and conveyed to the Trustees on February 28, 1868, in consequence of an error having been made in the former one, relating to the title of the corporation, as recorded in the "Register office," the legal title being "The Trustees of the Tompkins Avenue Methodist Episcopal Church." This Deed is also recorded in the Register office of Kings County, in liber 806 of conveyances, page 266, March 13, 1868. The "Wesley M. E.

Church " is the denominational name which was subsequently given by the Trustees, and afterward ratified when the corner stone was laid, and finally confirmed on the day the edifice was dedicated to the service of God by Bishop Janes.

The only important event which took place during the remainder of the year 1865 was the sudden and unexpected death of the pastor's estimable wife, Mrs. Gad S. Gilbert, in child-birth—the mother was taken and the child was left. This bereavement deeply and sincerely affected the whole Society, and the sympathy of the Church went generously out for the sadly afflicted father and husband and his motherless boy. The stroke fell with terrible crushing effect upon the disconsolate husband ; suffering as he did at the time from physical debility, it completely prostrated him to such a degree, that he never entirely recovered from it. Toward the close of the year, the official brethren deemed it advisable for the interest of the Society, to invite another pastor, for the ensuing conference year. Accordingly a deputation was appointed to wait upon the Rev. Francis C. Hill, of the Carlton Avenue M. E. Church, and tender him an invitation. After a very full explanation of the condition and future prospects of the Society had been given to him, he requested time to consider the matter, which was granted, when he afterward consented to accept the same, subject to the decision of the appointing power. Application for Mr. Hill was made to Conference, when it assembled in April ; the petition was favorably received, and he was appointed the pastor of Tompkins Avenue M. E. Church.

Thus closed the first year of the Society ; the mem.

bers having increased from forty-two to sixty-nine, and probationers, sixteen ; making a total of eighty-five ; Sunday-school scholars, 100 ; teachers, 12. The moneys paid to the Board of Trustees by subscriptions, plate collections, Ladies' Aid Society, and Sabbath Missionary Society, amounted to \$2,229.69. The Steward and Leaders' Board, reported receipts from quarterly collections, classes, Ladies' Aid Society, Missionary Fund, etc., \$1,345.20, making total receipts for the year of \$3,574.89.

CHAPTER III.

REV. FRANCIS C. HILL, PASTOR.

At the time of the arrival of the Rev. F. C. Hill, the newly appointed pastor, a very excellent state of religious feeling existed among the membership and official brethren, and his appointment to the charge was considered by all exceedingly appropriate and very providential. The various appliances of the organization were in good working order, but with the design, if possible, to increase their efficiency and promote union and more effective co-operation among the official brethren, it was proposed by the pastor, that a Joint-Board should be established, consisting of the Trustees, Stewards, Leaders, Local Preachers, and Sunday-school Superintendent. The proposition was well received, and accordingly on May 20, 1866, the Joint-Board was organized, with the pastor as President, Chas. M. Turner, Secretary, and Thos. P. Moses, Treasurer, the regular meetings of the Board to be held on the first Monday evening of each month; the same to take the place of the Stewards' and Leaders' meeting.

The first quarterly conference was held at the Tabernacle, April 23, 1866; Presiding Elder, Rev. H. F. Pease in the chair; the session was opened with prayer by the Elder. Present, Bros. H. F. Pease, Hill, Currie, Van Ness, McCrossan, Darby, Moses, Ross, Chasty, Titus, Smith, Cathart, Jacobs, and Turner. Bro. Ross was appointed Secretary. After the usual

disciplinary questions were put and answered, the following Committees were appointed for the year, viz : on Sabbath School, Bros. Darby, McCrossan, and Currie ; on Tracts, Bro. Titus ; on Centenary, Bros. Hill, Van Ness, Smith, Jacobs, Titus, and Ross. Bro. Ross was re-appointed Superintendent of Sabbath School. A vote of thanks was given to Elder Pease for obtaining the appropriation from the Mission Funds of \$600.

The second quarterly conference was held at the Tabernacle, on July 23, 1866, Presiding Elder in the chair. Bro. Benson, as Trustee, was appointed a member. The pastor reported the general condition of the charge in a promising condition, fifteen members having been received by certificates during the quarter. The finances were in a prosperous condition. The Sunday School also had made some advancement in numbers and interest. Number of Scholars, 125 ; teachers, 18.

Immediately after the second quarterly conference was held the subject of building a new Church edifice was agitated, with considerable enthusiasm on the part of the pastor and by several of the brethren. By others the proposition was considered to be rather premature, as the Society was numerically feeble, while the number of men possessed of the necessary financial means was comparatively small. Still the matter was pressed with such vigor and determination that no rest was given, until a special meeting was called to be held at the residence of Dr. Van Ness, Franklin Avenue, for the purpose of taking decided action on the subject. There was a full attendance, Bro. Hill in the chair. The object of the meeting being stated, it was moved and seconded that measures be taken to commence the

new building enterprise. Bros. Benson and Currie repeated their objections on the ground of financial weakness of the Society. But it was urged that as this was the Centennial year of Methodism, and the general Centenary Committee had made arrangements for making advances toward Church extension, now was the time to avail themselves of the benefit of the proposed Church extension fund, by commencing operations during the Centennial year. The anticipated financial assistance from this source was estimated from \$8,000 to \$10,000, with an additional appropriation from the Conference Church Extension Fund from \$2,000 to \$3,000. With such assurances of anticipated help, and with the thorough conviction that this help would be forthcoming, Bros. Benson and Currie were prevailed upon to withdraw their objection; which they finally did, thereupon it was resolved to commence the work in earnest; by the appointment of a Building Committee to carry the project into execution, consisting of Bros. Currie, Benson, Van Ness, Turner, and Titus.

In the course of ten or twelve days afterward, the Trustees prepared books and placed them in the hands of suitable persons for collecting subscriptions and donations for the building fund, accompanying the same with the following address and certificate of authority:

"SUBSCRIPTIONS AND DONATIONS

**For Building a New Methodist Episcopal Church on
Tompkins Avenue, Brooklyn, N. Y.**

"Pursuant to a resolution passed at a regular meeting of the Board of Trustees of Tompkins Avenue M. E. Church, and subsequently approved by the Stewards and Leaders that, in their opinion, the time had arrived when it became necessary to build a new and more commodious house of worship; and that they hereby pledge

themselves to contribute to the extent of their ability toward raising funds for this object ; and further, that they individually and collectively shall use their best endeavors to secure the co-operation of the members of the Church and congregation, and all others who may feel desirous of extending the borders of Zion and advancing the cause and kingdom of our blessed Redeemer. In view of the peculiar circumstances of the occasion—the great Centennial year of American Methodism—a period exceedingly appropriate and eminently auspicious for unusual manifestation of gratitude to Almighty God, by increased benevolence on the part of friends of the Church, the undersigned are encouraged to hope that the present appeal for aid in carrying forward this new Church extension enterprise will be cheerfully responded to, in a spirit of Christian liberality.

TRUSTEES.

GILBERT E. CURRIE, President of the Board.

JOHN VAN NESS.

HUGH McCROSSAN.

JOHN M. JACOBS.

CHARLES M. TURNER.

ANEEL TITUS.

JAMES CATHCART.

JAMES ROGERS.

ROBERT BENSON.

BROOKLYN, *October 26, 1866.*

“ **This Certifies** that _____
is duly authorized to collect Subscriptions and Donations for the purpose of Building a New House of Worship for the Tompkins Avenue M. E. Church, upon the present site of the Tabernacle, corner of Tompkins and Willoughby Avenues, Brooklyn, N. Y. Subscribers are respectfully requested to make all bank checks and drafts for this object payable to the order of the Treasurer of the Building Fund. (Signed).

(Signed).

President Board of Trustees.

Treasurer of Building Fund

“ We, the undersigned, do hereby agree to pay the respective sums set opposite our names for the purpose of erecting a building for the use of the M. E. Church, Tompkins Avenue, Brooklyn, N. Y.”

BROOKLYN, *October 26, 1866.*

As soon as the preliminary measures were taken to proceed with the building enterprise, the Ladies' Aid Society, Sunday-school children, and other friends of the cause, were furnished with books for receiving subscriptions and donations for the Building Fund. The Rev. Chas. E. Harris was requested and kindly consented to preach a Centenary sermon, at which time subscriptions were taken up for the enterprise, amounting to from five to six thousand dollars.

At the next quarterly conference held Oct. 15, 1866, the pastor reported that the new Church enterprise was favorably progressing, and that he had received twenty-three persons by letter, viz : John Granger, Elizabeth Granger, Jane Fisher, Mary A. Kershaw, Anna Maxton, Geo. W. Lush, Matilda Deacon, Ruth Deacon, Anna R. Granger, Eliza Johnson, A. P. Resseque, Mary Ann Resseque, Robert Benson, Catherine Benson, Abram L. Brower, Gertrude L. Brower, Benj. L. Baldwin, H. E. Baldwin, Maria Woodruff, and Sarah Coombes. A. P. Resseque and wife removed without letter. The Sabbath School reported 190 scholars and 26 teachers, and the religious meetings were well attended, and some seeking religion at the altar.

During the Fall the Tabernacle was removed to the adjoining lot, and the foundation was excavated, preparatory for the new building.

Messrs. Mundell & Tectritz, of Brooklyn, the architects of the Metropolitan M. E. Church at Washington, D. C., were applied to for plans and specifications, which they furnished and were afterward approved, by the Building Committee ; on January 9, 1867, contracts were entered into with Messrs. Henry A. Rogers, Builder ; Edwin Peck, Mason, and John Stevenson & Son,

Plasterers, for the erection and completion of the Church. The architects were appointed to superintend the building.

The fourth quarterly conference was held on January 14, 1867. The usual business being gone through, Bro. Van Ness reported \$8,400 had been subscribed to the Building Fund, and promised that the names of the subscribers would be duly enrolled and deposited in the corner stone of the building. On motion, the Building Committee were requested to send to the Chairman of the Centenary Committee on Church Extension a statement of the condition of the Church, with an application for aid toward the new enterprise.

The commencement of the new conference year, and the second of Mr. Hill's pastorate was signalized by the preparations for laying the corner stone of the new building. On Saturday, April 20, the following announcement was inserted in the Brooklyn *Eagle* and *Union* newspapers :

"LAYING THE CORNER STONE OF WESLEY M. E. CHURCH, ON TOMPKINS AND WILLOUGHBY AVENUES, BROOKLYN, N. Y.—Public religious services in connection with laying the corner stone of the new Wesley M. E. Church—on the corner of Tompkins and Willoughby Avenues, Brooklyn, N. Y., will be held, D. V., on Thursday afternoon, April 25th, at half past two o'clock. Addresses will be delivered by the Rev. Francis C. Hill, Pastor ; Rev. J. M. Buckley, of Summerfield M. E. Church ; Rev. E. Andrews, D. D., of Sands Street ; Rev. J. W. Leek, of De Kalb Avenue ; Rev. Chas. E. Harris, of Norfolk Street M. E. Church, New York, and other eminent speakers. The corner stone will be laid, with the usual ceremonies, by the Rev. and Venerable Heman Bangs, Presiding Elder of the District. Strangers, and all friendly to Church extension enterprises, are cordially invited to be present."

Pursuant to the above notice, the ceremony came off

on the day appointed ; the weather being favorable, a large attendance of the members of the Church and congregation, with their friends, were present ; the clergymen named were prompt in making their appearance, and eloquent addresses were delivered by the Rev. E. Andrews, D. D., Rev. J. M. Buckley, and the Rev. J. W. Leek. The venerable Presiding Elder laid the corner stone according to the discipline of the Methodist Episcopal Church. The usual testimonial documents were enclosed and sealed in a tin box—including the names of Trustees, Stewards, Leaders, Members of the Church, Sunday School Teachers and Superintendents, along with a list of the names of the contributors to the Building Fund, with a copy of the Bible, the Book of Discipline, Minutes of Conference, daily newspapers, and other papers, together with gold, silver, and copper coin, were all deposited in the stone previous to being laid. At the close of the services a collection was taken up. After the doxology the blessing was pronounced by the pastor, Rev. F. C. Hill. To the members of the Church and congregation it was a day long to be remembered, and many fervent prayers were offered up, imploring the divine blessing to rest upon the new enterprise.

On the evening of the same day, April 25, the first quarterly conference was held, the Presiding Elder, Heman Bangs, in the chair. A full attendance of the members was present. After the usual business was transacted, Bro. T. C. Nostrand was appointed Steward.

The second quarterly conference was held on July 23d ; Presiding Elder in the chair. The usual disciplinary questions being asked and answered ; verbal reports of the Committees on Missions, Sabbath School,

Tracts, etc., were made and accepted ; on the nomination of the pastor, Wm. Baldwin was appointed Steward. The pastor reported the charge in a prosperous condition.

The third quarterly conference was held October 26, 1867, in the Tabernacle ; Rev. Heman Bangs in the chair. Present, Rev. F. C. Hill, Bros. Currie, McCrossan, Moses, Baldwin, Jacobs, Aspinall, Rogers, Benson, Nostrand, and Sheldon. A written report on the state of the School, the religious instruction of the children and the general condition of the charge, was presented and read by the pastor. The reports of Standing Committees on Missionary operations, Sabbath School, Tracts, etc., were made and accepted. In answer to the question, Is there any other business ? Bro. Jacobs moved that a Committee of three be appointed to make such arrangements as may be necessary to secure a preacher for the next year. The motion was put and lost. About this time a feeling began to manifest itself among a number of the brethren that a change of pastor was desirable, and the motion of Bro. Jacobs was the first public expression of this sentiment ; but the majority of the official brethren and members of the Church did not sympathize with it, and were decidedly opposed to any such change.

In order to secure more efficiency and harmony in the Board of Trustees, it was proposed and carried that it is deemed advisable at this juncture for the members to resign in a body, but to hold on until their successors be appointed. Accordingly a special election was ordered to be held on the 24th of October, at the Tabernacle ; on the same being held at the time and place mentioned, it resulted in the elec-

tion of Bros. Gilbert E. Currie, Robert Benson, John M. Jacobs, William E. Sheldon, Job Johnson, Hugh McCrossan, John Granger, and James Rogers. At a subsequent meeting of the Board, Gilbert E. Currie was elected President ; Robert Benson, Treasurer, and John M. Jacobs, Secretary. It was further proposed and carried that the regular annual election of Trustees should be held on Monday evening, March 23, 1868, to fill the places of John Granger, James Rogers, and William E. Sheldon, whose term of office would then expire.

At the beginning of the new year 1868, the rupture between the pastor and the dissatisfied parties was getting broader and deeper, while the building was slowly but surely progressing toward completion. Just at this time great efforts had to be made in order to meet the payments as they fell due. Many of the parties who had subscribed failed to pay their subscriptions. It was indeed a trying season for the Building Committee. Everything looked black and foreboding. Meetings and consultations were frequently held, in order, if possible, to bring about a better and more harmonious state of feeling. Still the official brethren who sympathized with the pastor stood by him during this conflict, while many of the members of the Church and congregation considered the efforts which were being made to prevent his return to the charge for the third year, were nothing short of an insult and wicked persecution.

The fourth quarterly conference was held at the Tabernacle, January 7, 1868 ; Presiding Elder, Rev. Heman Bangs in the chair. Present, F. C. Hill, pastor, Bros. Currie, Benson, Moses, Johnson, Munger,

Sheldon, Jacobs, Titus, Bronson, Nostrand, and Aspinall. The names of Rev. J. W. Munger and W. H. M. Smith, Local Elders were called and characters passed. The following persons were nominated and elected Stewards for the ensuing year : Bros. Moses, Titus, Lush, Bronson, Aspinall, Brower, and Beers ; Recording Steward, Bro. Moses ; District Steward, Bro. Titus ; Estimating Committee, Bros. Moses, Sheldon, and Currie. Verbal reports from the pastor and Standing Committees were made and accepted. The answers to the questions, what has been raised for Benevolent purposes, Missions, Sabbath School, Tracts, Bible Society, Church extension, and the number of subscribers to our periodicals were answered, when the meeting adjourned to April 18th.

A few days after the quarterly conference was held, a somewhat different meeting convened at the parsonage of the Tompkins Avenue M. E. Church, the primary design being to do honor to the worthy pastor and his amiable wife on a very happy and interesting occasion. The following notice, which afterward appeared in the *East Brooklyn Gazette*, will explain its object :

“ A silver wedding was celebrated the 20th January at the parsonage of the Tompkins Avenue M. E. Church, the happy couple being the Rev. Francis C. Hill and his amiable wife, who had completed the twenty-fifth anniversary of their married life. Notwithstanding the inclemency of the weather the parsonage was crowded to overflowing with old and new friends, members of the pastor's former and present charges ; among whom were Prof. S. J. Vail, Messrs. W. H. Wilson, G. E. Currie, Robert Benson, William E. Sheldon, T. C. Nostrand, Brower and Titus. The services of the evening were commenced by the Rev. W. H. M. Smith reading a portion of the twenty-second chapter of St. Matthew, after which the Rev. J. W. Munger invoked the Divine blessing

upon the beloved pastor, his wife, and interesting family. W. H. Wilson, Esq., made the presentation address in a most earnest, feeling, and eloquent manner. He was present twenty-five years ago in the village of Hempstead, L. I., when Bro. Hill and his wife stood up a youthful pair, only in their teens; the one seventeen and the other nineteen years of age. Rev. F. C. Hill responded, reviewing the dealings of Providence with him during his ministerial career of twenty-five years; during which he had "pulled up stakes" twenty-one times, and, if Dr. Franklin was correct, this might be esteemed a calamity equal to seven conflagrations without the benefit of any fire insurance indemnity. Notwithstanding the toils, troubles, trials, and inconveniences of the itinerancy neither he nor his wife were yet weary of the good work in which they were engaged; and they were not desirous of any release from the labor to which God had called them. Goodness and mercy had followed him all the days of his life, and he resolved his future years should be all devoted to God. Mr. Hill concluded by thanking his kind friends for their valuable silver gifts, receiving them as tokens of their continued love and friendship; and trusted that the company there assembled might celebrate the marriage supper of the Lamb, where pastor and people shall sing the song of the Redeemed in a world without end. Rev. C. H. Everest, of the Puritan Church, said that he had not come there to make a speech, but to congratulate his friend, neighbor, and brother upon this happy occasion. He devoutly trusted that his brother, with his courageous enterprising people, would be spared in life and health to enter the beautiful temple they had erected and honored with the name of their illustrious founder, "Wesley M. E. Church." After these exercises, the guests were invited to partake of refreshments, which were bounteously provided by the ladies of the Church, which they enjoyed with peculiar zest and pleasantry. After some music was had, the company began to break up, and, before separating they mutually declared that it was the best and happiest evening they had spent in connection with Tompkins Avenue M. E. Church."

It will be seen from the above that in his married life and ministerial career as a Methodist itinerant preacher, there have been bright, as well as, dark

spots, hours of sun-shine as well as shade to cheer Mr. Hill in his works of faith and labor of love ; so that he could say in the midst of all, " Goodness and mercy had followed him all the days of his life," and therefore " he was resolved that his future years, be they many or few, should all be devoted to God."

From this time to the close of the conference year, the disaffected members continued their opposition, and resorted to every means to harrass and annoy Mr. Hill, until at length they actually succeeded in extorting a promise from him, that he would voluntarily retire from the charge. The friends of the pastor believed that such a step would be prejudicial to the best interests of the Church, as well as unjust to himself and those who had stood by him, they therefore counseled him to reconsider the matter, and leave his case in the hands of God and the Conference. The Presiding Elder, entirely concurred in the advice given by the brethren ; and in fact he considered the course adopted by the disaffected party was nothing less than incipient rebellion against the constituted authority of the Church. Mr. Hill was finally prevailed upon to leave the matter there and patiently wait the result. It is with no ordinary degree of humility and shame that we are compelled to recall these unpleasant and unfortunate events ; but as they are intimately connected with the history of the Society, and serve to explain other transactions which afterward took place, they cannot well be passed over in silence. Notwithstanding these drawbacks, the conference year closed with a considerable increase to the Society and Sabbath School. Members on the roll numbered 116 ; probationers, 15 ; making a total of

131 ; scholars, 182 ; teachers, 30 ; making a total of 212. Volumes in the Library 339.

At a special meeting of the Joint-Board which was held on March 20, 1868, the following preamble and resolutions were offered by Bro. Currie :

Whereas, The Joint-Board of Tompkins Avenue M. E. Church, Trustees, Leaders, Stewards and Local Preachers of said Church, deeming the present a suitable opportunity for re-affirming its previous action in relation to extending an invitation to the Rev. Francis C. Hill, to continue his pastoral relation with said Church and congregation during the ensuing conference year ; and

Whereas, Believing the period has arrived when it is proper, that a re-affirmation of the aforesaid action should be made, in order to place the question beyond further dispute, and in so doing the Board would respectfully state the reasons, which have induced it to desire the return of the pastor for the next conference year.

First. Because it was during the pastoral charge of the present incumbent that the new building enterprise was organized and which has thus far been carried forward under his counsel, and advice to so near and satisfactory a completion

Secondly. That it is under God, to the labors and services of the pastor, the Society is indebted for much of the success and prosperity which it enjoys, financially and spiritually, and

Thirdly. By securing his return for another year, the Board is convinced that it will prove the surest means for establishing peace and harmony, and pro-

moting the present and future wellbeing of the Society. For these and other reasons be it therefore

Resolved, That the pastor, Rev. Francis C. Hill, be and is hereby cordially invited to continue his official relation with the Tompkins Avenue M. E. Church, for the next conference year

Resolved, That the Rev. Heman Bangs, Presiding Elder of the District, be solicited to use his influence to secure the re-appointment of the Rev. Francis C. Hill to his present charge, for the next conference year, and be it further

Resolved, That the Secretary of the Board be instructed to furnish the Presiding Elder of the District, with a copy of the foregoing preamble and resolutions.

After some discussion was had on the subject, the preamble and resolutions, on motion were adopted. Affirmative, Bros. Benson, Currie, Granger, Nostrand, Moses, Lush, Bronson, Aspinall, Brower, Beers and Munger; Negative, Bros. Johnson, Sheldon, Jacobs, McCrossan, Rogers and Smith.

Pursuant to notice the annual election for three Trustees to fill the places of John Granger, James Rogers and Wm. E. Sheldon, whose term of office would then expire, was held in the Tabernacle, on Monday evening, March 23, 1868, between the hours of eight and nine o'clock, and for the first time in the history of the Church, females were requested to vote. This new movement was urged exclusively by the disaffected party. Upon the meeting being called to order, on motion two Inspectors were elected, Bros. Abram L. Brower and C. T. Bronson. One hundred and eighteen persons cast their votes, and at the close of the poll, Bro. Thos. P. Moses, John Granger

and George W. Lush had received seventy votes each. Sheldon, Rogers, and Van Ness respectively received forty-six, forty-seven, and forty-eight, 118 votes being polled. Bros. Thos. P. Moses, John Granger, and Geo. W. Lush were therefore declared duly elected.

The result of this election proved unsatisfactory to the defeated party, and forthwith caucuses were convened at several of their houses, when at length it was resolved that an effort should be made to upset the election, and apply for an injunction against the persons elected, and demand a new election. No sooner was this suggested than action was taken, lawyers consulted, and in due course an injunction was obtained. Notice was served upon the President of the Board to show cause why the injunction should not take effect. Upon consideration the President recommended that the law take its course, and advised the enjoined members to refrain from entering upon their duties and abide future events, as he believed the result of another election would show still more plainly who were in the right, and Bros. Moses, Granger, and Lush acted accordingly.

While the law matter was pending, the same parties were moving in every direction to secure another preacher, and, in the meantime, to have the pulpit temporarily supplied. Application was made to the Presiding Elder, but no encouragement was given them. Mr. Sheldon, however, secured the services of Rev. George A. Graves to fill the pulpit for one day.

Conference was now in session, and the friends of Mr. Hill were not idle. The President of the Board, in company with Bros. Moses, Nostrand, Titus, and Bronson, waited upon Bishop Janes at the residence of

Harold Dolliner, Esq., Clinton Avenue ; he was pleased to receive them. The Rev. Heman Bangs, the Presiding Elder, was present with the Bishop at this interview. After a fair and full representation of the case had been made, and sundry questions put and satisfactorily answered, the Bishop thanked the deputation for their visit, and promised to give the matter his most serious consideration, the result of which would be communicated to them by Elder Bangs. The deputation retired with the pleasing impression as far as they could form one, that Francis C. Hill would again be returned to them as the pastor of Tompkins Avenue M. E. Church. The complainants also had an interview with the Bishop. The success of their mission may be judged from the result : Mr. Hill was returned to the charge, and Elder Bangs appeared in the pulpit the following Sabbath, and preached for him ; and at the close of the sermon, he introduced him, in a few appropriate remarks, again to the Church and congregation.

The first quarterly conference was held on April 20, 1868, at the Tabernacle ; Rev. Heman Bangs, Presiding Elder, in the chair. Present, Rev. F. C. Hill, Bros. Titus, Currie, Jacobs, McCrossan, Beers, Bronson, Benson, Brower, Rogers, Smith, Lush, Moses, Munger and Aspinall. Bro. Moses was appointed Secretary. The usual questions being asked and answered, and no change in the Leaders and Stewards' Board being desired, the election of Bro. Moses as School Superintendent was approved, and the conference adjourned with benediction, to meet again on July 20th.

The new election of Trustees which was ordered by the court was looked forward to with much interest ;

at length it came off, on Monday evening, May 18th. On motion Bros. Beasley and Brower were appointed Inspectors. The poll being opened, fifty-three persons voted, and, at its close, the result showed that Thos. P. Moses, Clark T. Bronson, and Geo. W. Lush were duly elected, and certificates to this effect, were given them by the Inspectors. At the annual meeting of the Board of Trustees, Clark T. Bronson was appointed Secretary, *pro tem*. The officers elected were Gilbert E. Currie, President; Robert Benson, Treasurer, and T. P. Moses, Secretary. The next regular meeting of the Board of Trustees was held June the 8th. Present, Bros. Currie, Jacobs, McCrossan, Nostrand, Benson, Bronson, and Moses. The minutes of the former meeting were read and approved.

The following preamble and resolutions which were suggested and prepared by the President, on motion, were adopted, viz.:

“Whereas the Corporation known and entitled as ‘The Trustees of Tompkins Avenue Methodist Episcopal Church,’ in the City of Brooklyn, N. Y., pursuant to original purpose and design, when the proper period had arrived, that the church property, consisting of land, building, and all other appurtenances, should be duly set apart and religiously devoted for the use of regularly ordained Ministers of the Methodist Episcopal Church, and believing that the time has now arrived when this purpose and design should be carried out, be it therefore

“Resolved, That the Trustees do hereby authorize and direct the President to take such measures as may be necessary for securing the insertion of the clause of the ‘deed of settlement’ prescribed in the Book of

Discipline of the Methodist Episcopal Church in the Deed of Conveyance of said property, and as now held, owned, and belonging to the aforesaid Corporation ; be it further

“ *Resolved*, That when the time arrives, that is, when the Building shall be ready for dedication to the service and worship of God, the Board of Trustees, or a majority of the members, who may be present on that occasion, shall then and there publicly present in the presence of the members of the church and congregation, the said Building, with parcel or parcels of land appertaining to the same, now and hereafter to be known as the ‘ Wesley M. E. Church ’ to the duly appointed and properly authorized officers of the New York East Conference of the Methodist Episcopal Church, for the use and service of its Ministers now and forever.”

The reason for adopting these precautionary resolutions was, because there existed at the time a disposition on the part of some of the disaffected party, to secure the building, as a free and independent place of worship, over which the Methodist Episcopal Church could exercise no authority nor control. The adoption of this measure tended to provoke increased hostility on the part of the disaffected party.

On motion it was resolved, “ That the thanks of this Board be given to the Ladies’ Union Aid Society for its past services, and believing there was no further need of it, recommend that its meetings shall hereafter be discontinued, and the pastor be requested to desist from reading from the desk any notices relating to the same.”

Bros. McCrossan and Jacobs protesting.

A Petition was presented by Bro. McCrossan pur-

porting to be signed by a number of members of the church remonstrating against the Rev. F. C. Hill occupying the pulpit of Tompkins Ave. M. E. Church. On motion the petition was laid upon the table. The motive which influenced the Trustees in desiring the discontinuance of the Ladies' Union Aid Society was, in consequence of a well-founded impression, that the Society had been used to foment disunion and disaffection among the official brethren, and, in fact, the organization, as it was managed and conducted, had outlived its usefulness. The persons who were acting as President, Vice-President, and Secretary, were in direct hostility to the pastor and those who sympathized with him.

About this time, some one or two of the disaffected party called upon Henry A. Rogers, the Contractor, and stated that it was hazardous for him to proceed further with the work on account of the trouble in the Board of Trustees and the difficulty there would be in raising funds to meet his demands for payment as they fell due. This interference had the effect intended, and for a time the work was actually suspended, and a workman's lien was served upon the President. In this dilemma, Robert Benson and Gilbert E. Currie, waited upon Mr. Rogers, and explained to him the true position of affairs ; as soon as he was informed, he agreed to proceed with the work, on their responsibility and security. The security desired was accordingly furnished ; the work was again commenced and prosecuted to completion.

At the following regular meeting of the Board, a resolution was adopted authorizing the Trustees to raise \$3,500 by loan on bond and mortgage ; this was

subsequently effected, by executing a bond and mortgage in favor of Gertrude A. Brower, for said amount, at the usual rate of interest. A motion was submitted regarding the propriety of fixing the rates for renting the pews of the Church ; it was laid over for further consideration. Job Johnson tendered his resignation as Trustee. On motion it was accepted. A Committee was appointed to co-operate with the Pastor in making suitable arrangements for the Dedication of the New Building. Bros. Currie, Benson, and Nostrand were appointed such committee, after which the Board adjourned.

CHAPTER IV.

DEDICATION OF THE CHURCH.

In due course the services connected with the Dedication were announced in the daily papers and from the pulpits of sister churches, in addition to which the following circular was prepared and addressed to the personal friends of the Pastor and Trustees, and to all who were supposed to be friendly to Church Extension Enterprise :

"WESLEY METHODIST EPISCOPAL CHURCH.

DEDICATORY SERVICES.

TOMPKINS AVENUE, BROOKLYN, *July 26, 1868.*

DEAR SIR :—You are cordially invited to attend the Dedication of the WESLEY M. E. CHURCH, corner of Tompkins and Willoughby Avenues, on Sunday, August 2d.; Bishop Janes will preach, and perform the Dedicatory Services, at half-past ten o'clock A. M., assisted by the venerable Rev. Heman Bangs, Presiding Elder of the District, and other eminent clergymen.

Rev. H. Mattison, D. D., of the Newark Conference, will preach at 7½ o'clock in the evening.

Your presence on this occasion is most earnestly requested.

Fraternally yours,

FRANCIS C. HILL, *Pastor.*

GILBERT E. CURRIE,

President of Board of Trustees."

THE DEDICATION OF WESLEY M. E. CHURCH.

According to announcement the Services came off at the time appointed; the weather being propitious a large

attendance were present. The following are a few of the editorial notices which afterward appeared in the columns of the Brooklyn and New York papers.

From East Brooklyn Gazette, August, 1868.

"—— The Dedication of Tompkins Avenue Wesley, M. E. Church by Bishop Janes, August 2d. The house at an early hour was filled with a fine and respectable audience. After the anthem, 'O Lord of hosts, hear my prayer,' the pastor, Rev. F. C. Hill, read a few sentences from the dedication service. The beautiful hymn, 'Great King of Glory Come,' was sung by the choir with a pathos and musical ardor, comporting with the charming words. The Bishop then offered a most feeling prayer, of praise and thanksgiving, that God had so kindly favored this people with so beautiful an edifice in which to worship the great and blessed God; closing with the Lord's prayer. He then read lessons from 2d Chronicles, a portion of the sixth and seventh chapters. Second lesson was from the 10th of Hebrews. After singing, 'And will the Great Eternal God,' the Bishop gave out the text, Matthew v. 13. The sermon was an able and elaborate discourse, exhibiting deep thought, coupled with pure Christian experience, and showing most conclusively the power of grace, the power of God, by his spirit in the life of the Christian, as compared with salt, having its saving influence in the community, when exhibited in its pure element which is Love. He did not lay all the charges of sin upon our office-holders, notwithstanding they swore upon the Bible, and then violated its doctrines, as all evangelical churches held that we were all sinners by nature, and more so by practice. The Bible, he stated, had an influence in the family, even if not read. Its sacred pages had a power for their reverence. The banishing the Bible from our schools he spoke of as a great wrong. Our blessed Savior was a Propagandist; one whose teachings were always promotive of good to all who seek him; in ending, the bishop said there was safety only in Christ. The pastor, Rev. F. C. Hill, arose and said, let the trustees come forward to present the church. When Gilbert E. Currie, Robert Benson, Thomas C. Nostrand, George L. Lush, Thomas P. Moses, Clark T. Bronson, and Hugh McCrossan, presented themselves before the altar, and the President of the Board, Gilbert E. Currie, said, 'We present unto you

this building, to be dedicated, as a church, for the service and worship of Almighty God.' The Bishop then requested the congregation to stand, while he repeated the following declaration. Dearly beloved : It is meet and right, as we learn from the Scriptures, that houses erected for the public worship of God, should be especially set apart and dedicated to religious uses. For such a dedication, we are now assembled ; after which, the congregation kneeling, was requested to join the Bishop in the following prayer

' O most glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging unto us ; yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking ; receive the prayers and intercessions of all those servants who shall call upon thee in this house, and give them grace to prepare their hearts to serve thee with reverence and godly fear ; affect them with an awful apprehension of thy Divine Majesty, and a deep sense of their own unworthiness ; that with lowliness and devotion, and coming before thee with clean thoughts and pure hearts ; with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee, through Jesus Christ our Lord. Amen. * * *

* * * And grant, O Lord, we beseech thee, that here and elsewhere, thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above ; the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. Amen.' The services closed with the doxology and benediction. The cost of the church, and the five lots of ground were some \$40,000, about \$20,000 of which had been paid, and they now wanted to raise \$5,000, something over \$4,000 of which was raised by cash and subscription. The services having closed, the doxology was sung, and the benediction pronounced. At seven P. M., Rev. H. Mattison, D. D., from Jersey City, preached from Isaiah xii. 6. His remarks were impressive and urgent. The audience was very attentive, and by their liberal gifts, showed their appreciation of this House of God."

From the Brooklyn Union, August 3, 1868.

“DEDICATION OF THE WESLEY M. E. CHURCH.

“Yesterday the Wesley M. E. Church, on Willoughby and Tompkins Avenues, was dedicated by Bishop Janes, assisted by the pastor, the Rev. Francis C. Hill, in the absence of the Presiding Elder, the Rev. Heman Bangs. The congregation by which the edifice has been erected, was formerly a branch of the De Kalb Avenue M. E. Church, the first pastor of which was the Rev. Gad S. Gilbert. The present pastor is now in the third and last year of his service with the congregation, which, under his care, has increased and prospered, until now the membership numbers 115, the Sunday School 150 children, and the congregation large. The foundation of the new edifice was laid on the 25th of April last. The building itself is modern Gothic in style, with spire and semi-spire. The spire is 160 feet in height; the building is 75 feet in length; main width 55 feet, and extreme width 62 feet. The ground now occupied, and to be occupied by the addition of a parsonage and chapel, is five city lots in extent, costing, with buildings complete, \$50,000. The architects are Messrs. Mundell & Teckritz; builder, Henry A. Rogers; building committee, Messrs. Gilbert E. Currie and Robert Benson. The church was well filled during the dedicatory service, and the singing by the large choir in attendance was highly spoken of by those who were present.”

From the New York Daily Tribune, August 3, 1868.

“The dedicatory services of the Wesley M. E. Church, situated on Tompkins Avenue, cor. Willoughby Avenue, were held yesterday morning, in the presence of a large congregation. The sermon was preached by Bishop Janes, from Matt., 5th chap., and 13th verse: ‘Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted.’ In the absence of the venerable Elder Bangs, the Bishop was assisted by the Rev. H. Mattison, of New York, and the Rev. Francis C. Hill, the pastor. In expounding the text, the Bishop said that the salt represented the Church of God, whose influence, efficacy, and power should be spread abroad, and prove a benefit and blessing to mankind. He expatiated at length on the good results of the labors of the congregation, and closed by invoking the benediction. The evening sermon was preached by the Rev. Dr. Mattison. The choir was un-

der the direction of Prof. Vail, assisted by Mrs. Phillips as soprano. This church is a branch of De Kalb Avenue Church. About March, 1865, five lots were purchased, and a temporary church was erected, in which the congregation worshipped with the Rev. Gad S. Gilbert as their pastor. The foundation of the present structure was laid, April 25, 1867. It is of the modern gothic style, 62 feet wide by 75 feet in depth, and has a spire 160 feet in height. The seats will accommodate about 800 persons. The cost of the building and grounds is about \$42,000. The supervision of the work has been well managed by Messrs. Gilbert E. Currie and Robert Benson, the Building Committee. The architects are Mundell and Teckritz, and the builder, Mr. Henry A. Rogers. About \$4,000 were yesterday raised by the congregation to defray the expenses of building."

From the Brooklyn Daily Eagle, August 3, 1868.

"DEDICATION OF A NEW METHODIST CHURCH—SERMON BY BISHOP JANES—THE CONSERVATIVE AND REFORMATORY INFLUENCES OF CHRISTIANITY.

"Yesterday morning the dedicatory services were held of a new Methodist Episcopal Church, on Tompkins and north-west corner of Willoughby Avenue, in the Twenty-first Ward. This neighborhood is rapidly increasing in population, and a number of the new residents being of the Methodist denomination, they formed a church, some three and a half years ago, of which the Rev. Gad S. Gilbert was appointed the pastor. Five lots of ground were secured on Tompkins Avenue, corner of Willoughby, and in a short time measures were taken for erecting, first, a temporary meeting room, in which the services have been held until the present time, and meanwhile a substantial and handsome church building was in progress, which is now completed and open for public worship. The total cost of the church and site was \$40,000. One half of this sum had already been subscribed prior to the dedication. The new church is of wood, filled with brick to the roof, and has a lofty spire. It is built in the Gothic style, but with no unnecessary adornment. There are five lofty stained glass windows on each side, running well up to the roof, and giving light to the galleries as well as to the ground floor. The church will seat nearly 1,000 persons. The builder was Mr. Henry A. Rogers, and the architects, Messrs. Mundell & Teckritz, of this city. The

Trustees and principal promoters of the church are : Gilbert E. Currie, Robert Benson, John M. Jacobs, Hugh McCrossan, Job Johnson, Thomas C. Nostrand, Thomas P. Moses, Clarke S. Bronson and George W. Lush.

"The congregation is already numerous, the body of the church and the front gallery being well filled yesterday. The Christian symbol of the Cross hung pendant in front of the preacher's desk, and was displayed in the stained glass work in the upper section of each of the windows. The furnishing of the church, and all the arrangements, have been carried out with nicety and taste, though without gaudy display. The usual dedicatory services of the M. E. Church was performed on the occasion, and an effort was made to raise, during the day, \$5,000 toward the building fund. At the morning services, a large proportion of this amount was subscribed, in sums of \$100 each."

In addition to the above, the reporter of the *Eagle* furnished a very elaborate report of Bishop Janes' sermon, from the text selected from St. Matthew's Gospel, v., 13 : "Ye are the salt of the earth ; ye are the light of the world," etc. The preacher commenced, by affirming the doctrine of "man's total inherent depravity, and the necessity of salvation from sin and change of nature. This regeneration could only be effected by the influences of Christianity. These influences were two-fold ; conservatory and reformatory. Like salt, Christianity was to preserve the world from corruption ; like light, it was to vivify and illumine the life of man." These two propositions the speaker demonstrated with fervency, eloquence, and power.

It had been earnestly hoped, that on the completion and dedication of the Church, when the top-stone was put on with shouting, that this solemn and interesting occasion would prove to have been the means of restoring a more Christian state of feeling among the disaffected brethren, and such as would tend to

diffuse peace and harmony all around. But these anticipations were doomed to be disappointed. Several of the official brethren refused, even to enter the sacred edifice on that day, or listen to the venerable Bishop who preached, and performed the dedicatory service. Surely, if ever there existed a season, more appropriate than another, for the exercise of Christian charity, one with another, that was the time and occasion for the practical illustration and hearty compliance with the injunction of the Apostle, where he says: "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing;" or an earnest application for that divine assistance which would enable them devoutly to breathe the prayer:

" Help us, to help each other, Lord ;
Each other's cross to bear ;
Let each his friendly aid afford,
And feel his brother's care.
Oh, do not suffer us to part,
The souls that here agree,
But make us of one mind and heart,
And keep us one in thee."

It was while contemplating such fraternal fellowship and union that caused the Royal Psalmist to exclaim: " Behold, how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard ; that went down to the skirts of his garments ; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore."

The die had, however, been cast ; all hope of union and harmony was gone ; the resolution of separation had already been determined upon, and plans for its speedy accomplishment were all matured ; as we find in a number of the *East Brooklyn Gazette*, issued a few weeks after the dedication had taken place, the following announcement :

“ — We learn that arrangements have been made for the formation of a new church, to be called the Tompkins Square M. E. Church. The congregation have located themselves temporarily on the corner of Tompkins and Lafayette Avenues, where they have hired the floor of the house above the grocery store, which they have fitted up at an expense of several hundred dollars. This room was opened for worship for the first time on Sunday the 6th instant. There was preaching morning and evening, and in the afternoon a love feast was held. There was a good attendance during the day, and in the evening the room was crowded. The permanent location will be in the neighborhood of the junction of Tompkins and Green Avenues, where there will be erected immediately a building to cost from \$3,000 to \$5,000. It is hoped the new building will be occupied in two months. A pastor will soon be appointed by the presiding elder of the district.”

The *Gazette* of the same date, contains the following complimentary notice in reference to the Wesley M. E. Church, and to the Juvenile Missionary Society connected with the Sabbath School :

“ — Sunday, September 6th, will long be remembered by those who were present at the Wesley M. E. Church of Tompkins Avenue. In the morning the pastor, Rev. F. C. Hill, preached an excellent sermon, after which the sacrament of the Lord's Supper was administered, and seven members were received by Certificate. The morning services were concluded by baptisms. In the evening, was held the Monthly Anniversary of the Juvenile Missionary Society of the Wesley M. E. Church, of which G. E. Currie is President, and N. T. Beers, Jr., Secretary. The entire school was present, and pretty well filled the body of the church. The exercises commenced, by the

school singing a very appropriate hymn, and as the sweet melody filled the church, we could not but feel how great and glorious was the Missionary cause in which these dear children were so earnestly and soulfully employed. The melody ended, the pastor followed in a feeling prayer : and after more music by the School, Rev. F. C. Hill introduced Edwin Driggs, Esq., who discoursed eloquently on 'his trip to the Rocky Mountains.' Mr. Driggs was followed by Mr. H. Clarke, who spoke briefly but most entertainingly to the school, and interspersed his remarks by two or three well selected stories which greatly amused the little ones. The friends occupying the pulpit and altar, were gentlemen well known in the good and glorious cause. Mr. Wm. Edsall, Mr. Wm. H. Wilson, and Rev. G. Barber. The monthly collections by the children during the past month, amounted to \$48. A proposition made by the President of the Society to make the sum \$100 was eagerly and warmly responded to by those present. The congregation was large and very attentive, and the children were to be commended for their orderly and attentive manners. Their singing was as usual 'sweet and melodious,' and all returned home happy and pleased after the benediction was pronounced by Rev. G. Barber. Before the services were concluded, quite a number of boys and girls were the recipients of some very pretty books and medals for diligence in collecting missionary money and bringing in new scholars."

It would be wrong to deny the fact that the separation of the friends who had left only a few years before De Kalb Avenue, in a body, should be so soon parted from each other, and that, too, upon grounds so much resembling those which induced them to make their former exodus, was a great misfortune, and one calculated to do injury to all concerned. Not only were many of the promised subscriptions toward the new Church enterprise remaining unpaid, but the unhappy state of mind and bitter feeling, manifested in the conduct of a few of the most prominent leaders, tended to destroy for a time the peace and harmony of both parties, and to cause outsiders to stand and wonder with

amazement at the inconsistency of professing Christians quarreling with each other, and falling out among themselves. This unfortunate misunderstanding proved damaging to the interests of both Societies, and to the cause of true religion. We have no desire of following this painful part of the subject further. It has already been felt and admitted, that a great mistake and grievous wrong was committed in attempting, through excitement and inconsiderate haste, to plant a new Society so close upon the borders of a young and feeble sister church. Doubtless in this instance a valuable practical lesson has been taught, both to ministers and people, that will long be remembered; the only regret is, that it should have been purchased at so great a sacrifice of means, brotherly love, and Christian charity.

Toward the close of the Conference year a gracious revival had been in progress, which happily resulted in adding to the Church such as we hope shall be eternally saved. The brethren were so satisfied at the efforts put forth by the pastor, that they resolved to pay him a donation visit—not a “surprise party,” but a publicly arranged affair. The following is a copy of the card of invitation:

“DONATION VISIT TO REV. FRANCIS C. HILL, PASTOR OF THE
WESLEY M. E. CHURCH, TOMPKINS AVENUE, BROOKLYN, N. Y.

“Pursuant to a resolution passed at a Special Meeting of the Board of Trustees, a Farewell Donation Visit will be made on Friday evening, February 19, 1869, to the parsonage of the Wesley M. E. Church, Tompkins Avenue, Brooklyn, N. Y., by the official brethren, members of the Church and Congregation, friends and well-wishers of the Society; for the purpose of paying their respect to their pastor, the Rev. Francis C. Hill, who will shortly have completed the third year of his pastoral charge of said Church; and in grateful remembrance of the interest he has

taken, and efforts he has put forth in behalf of the erection and completion of the new church, and as a mark of their high appreciation of his character and qualifications as a Christian friend, faithful pastor, and successful minister of the Gospel.

"The undersigned cordially invite you and your family to meet and join with them in this expression of Christian sympathy and friendship.

"In behalf of the Board of Trustees,

"GILBERT E. CURRIE, *President*.

"ROBERT BENSON, *Treasurer*.

"THOMAS P. MOSES, *Secretary*.

"BROOKLYN, February 12, 1869."

The "Donation Visit" was well attended, and an excellent feeling prevailed throughout the evening by the whole assembly. The presentation of a roll of greenbacks to the Rev. F. C. Hill was made by the President of the Board of Trustees, in a few appropriate remarks, and the Pastor feelingly replied in behalf of himself and family. Thus closed the Conference year, and the third of Mr. Hill's pastoral charge of Wesley M. E. Church for March 31, 1869.

CHAPTER V.

REV. J. W. BARNHART, PASTOR.

DURING the fall of 1868 the official brethren began to cast about, and look around, for a suitable person on whom they could agree and cordially invite to become their pastor for the ensuing Conference year. The Rev. F. C. Hill, the present incumbent, took a lively interest in the subject, and frequently talked with the brethren in reference to who should be his successor, as pastor of the Tompkins Avenue charge. The brethren having confidence in Mr. Hill's experience and judgment, and especially, as he was thoroughly conversant with the early history of the Society, its troubles and trials, present condition and requirements, he was requested to help them, in looking out for a suitable minister, such as the wants and necessities of the church required, and to report to them at the earliest opportunity. This he agreed to do, and the result of his endeavors in this direction was afterwards reported to the brethren at a meeting held for the purpose. The pastor verbally reported, that after having made considerable inquiry and investigation, he was happy to recommend to the favorable consideration of the brethren the Rev. J. W. Barnhart, of Sag Harbor, L. I., a young minister of great promise, well reported for his mental and intellectual endowments and educational acquirements, energy and zeal, and who had been blessed with success in his present charge. On motion, the report was received and adopted ; the pastor was then requested to invite Bro. Barnhart to

Tompkins Avenue, and preach for him, at his earliest convenience. The invitation was given and accepted. Mr. Barnhart afterwards came on and preached, morning and evening, and addressed the Sabbath School in the afternoon. At the close of the day's services several of the brethren acknowledged the pleasure and gratification they had enjoyed at hearing Mr. Barnhart, and expressed a desire that he should be invited to become their next pastor.

A special meeting of the Joint-Board was held October 12th, to consider the matter, and take such action as might be desirable in reference to extending an invitation to the Rev. J. W. Barnhart, of Sag Harbor, to become the pastor for the next Conference year. After a brief discussion was had on the question, a resolution was unanimously adopted extending an invitation to Mr. Barnhart, and appointing a committee to communicate with him on the subject. The committee, consisting of Bros. Currie, Benson, and Nostrand proceeded without delay, to discharge their duty, and in due course, the following letter was received from Mr. Barnhart in reply :

"SAG HARBOR, *October 18, 1868.*

"MESSRS. G. E. CURRIE, ROBERT BENSON, T. C. NOSTRAND, and the rest.

"*Dear Brethren* :—Your very kind and cordial resolution requesting me "to become the pastor of Wesley M. E. Church" next Spring, has been considered carefully, and with much prayerfulness. My mind has been somewhat divided, but I am at last determined that your invitation opens a field of the greatest usefulness, as also most agreeable to my feelings. Subject always to the appointing powers, my consent is given to your request with a fervent prayer, that if permitted to labor together, it may prove greatly to the glory of God and to the prosperity and increase of the church.

"Yours fraternally,

"J. W. BARNHART."

On the meeting of Conference in the Spring of 1869, application was made to the Bishop and his cabinet, through the Presiding Elder, to have the Rev. J. W. Barnhart appointed to Wesley M. E. Church, Tompkins Avenue, Brooklyn, as pastor. The request was accordingly granted, and the appointment made. By the time Rev. F. C. Hill had to remove, the house leased for the parsonage was in a very dilapidated condition, and had to undergo sundry repairs, which took some time to be put into order, and the pastor and his amiable wife, were under the necessity of domiciling several weeks with Bro. Benson, before they got settled in their new home.

The Society at this period was in a pretty flourishing condition, spiritually considered ; the interest which had been awakened during the protracted meetings of the past winter and spring, had not yet begun to decline. The membership on the roll numbered one hundred persons, with twelve on trial as probationers ; the officers and teachers of the Sabbath School were twenty-eight, with two hundred scholars, and an average attendance of one hundred and ninety ; and the weekly prayer meetings and classes were generally well attended.

The Rev. J. W. Barnhart's fame and reputation had preceded his arrival at his new appointment, not only as a devoted and talented young preacher (being then about thirty-five years of age), but as a first-class financial manager ; he having, as it was stated, succeeded in paying off an old indebtedness of ten thousand dollars on the church property at Sag Harbor. His advent at Tompkins Avenue was, therefore, hailed with unbounded satisfaction and enthusiasm by the officary

of the church ; and many strangers and members of neighboring churches came to hear him.

One of the earliest compliments which was paid the lately settled pastor, was by the Committee of the Brooklyn Sunday School Union, in making their arrangements for "Anniversary Day" that year, when they appointed him to address the "Division" that assembled at the Baptist Church on Bedford Avenue, near Myrtle, which included his own school, that made so creditable an appearance in the line of procession on that interesting occasion. The address was listened to with marked attention and evident approbation by all present. The compliment intended to be conveyed by the Committee, was highly appreciated by the officers and teachers of the Tompkins Avenue Sabbath School, and as gratefully acknowledged by their pastor.

Mr. Barnhart soon became a great favorite with the young. His sanguine temperament and natural social disposition, coupled to a lively, happy, off-hand manner of deporting himself towards those with whom he was brought into friendly and social relations, served to promote his popularity among the teachers and scholars of the Sabbath School, in the prosperity of which he had taken unusual interest.

THE ANNUAL SABBATH SCHOOL PICNIC.—The period had arrived when the fifth annual picnic of the Sabbath School should take place, an occasion looked forward to with extraordinary interest and anxiety by the children. Mr. Barnhart was then on a visit to his aged father, at Newburgh ; but knowing the day that was fixed, and the place of destination, Dudley's Grove, he resolved by all means to be present. To accomplish

this, he started early in the morning from his father's house, and walked several miles on foot ; reaching the Hudson he crossed the river by the ferry-boat, and waited the arrival of the first down train for New York ; as soon as it reached the station he jumped aboard the cars, and successfully landed at the grove about as soon as the excursionists, to the great delight and astonishment of the children, teachers, and friends.

The day when the annual picnic comes off, is an important period in the Sunday School calendar ; the anxiety, solicitude, and care experienced at this season are not exclusively confined to the children, but shared by parents and teachers. The preparations for the day's excursion must be specially and promptly attended to. The household, this morning, must be astir earlier than usual. The dressing, "fixing up," and breakfasting must be gone through, with more than ordinary dispatch, for the sake of reaching the steamboat in time. The large and unwieldy packages must be forwarded to the school-room, to be carted down to the wharf by the express wagon, hired specially for the occasion. The parents and children, teachers and friends from various points of the compass, have all to make their way to the line of cars, that will take them directly to the place of landing. They reach the cars and get aboard as best they may, for it is no easy task ; in addition to the usual freight of business passengers ; the number this morning is increased three-fold ; nothing daunted by the crowd that press upon him, the conductor with smiling face and ready hand helps them on, one by one, still declaring that "there is plenty of room," and urging the gentlemen to "move up to the front," continues to pack them in

like herring in a barrel, and then they speed on their way, as fast as jaded, over-burdened horses can carry them, to the place of destination. On reaching the wharf, an animated scene presents itself; those who have got aboard the barge in advance, line themselves along the gunwale, and, with outstretched arms and stentorian voices, beckon their new-come friends to join them. The excursionists at length get all assembled, the signal is given, and the steamer starts on its pleasant voyage up the Hudson.

On reaching the point of destination, and before disembarking, you will observe an extraordinary stir and bustle, a running to and fro, tossing, turning, pulling, hauling all sorts of packages and parcels; collecting and arranging boxes, baskets, wallets, knapsacks, carpet-bags, kettles, and cans, according to their ownership, by family groups, or circles of social friends. No sooner have these preliminary arrangements been completed, than a rush is made to the gangway, and the more enterprising adventurers run helter-skelter up the pier and reach the grove, for the purpose of selecting suitable nooks and corners, if not to "pitch their moving tents," at least to plant their tables. Then follows the rank and file of the invading host, who take up the line of march, heavily laden with abundant supplies of creature good. On arriving upon the ground, they separate and pair off in little groups, to the respective places selected by the skirmishers, and now commence in earnest the preparations for the picnic meal—the dinner in the grove—an important institution, and indispensable to constitute a first-rate, successful picnic. Tables are improvised on rustic benches, on grassy knolls, and under shady trees, the work of

preparation is speedily accomplished, by the active hands of worthy matrons ; then commences in reality the picnic—"feast of reason and flow of soul"—the social, joyful, bountiful repast is partaken with sharpened appetites and hearty gusto, intensified by early rising, and invigorated by the long and pleasant sail. Dinner over, the exercises, athletic sports, and innocent amusements are now the order of the day, rambling, jumping, running, swinging, throwing ball, pitching quoits, or putting stones ; others betake themselves to boating, bathing, paddling in the river, while others of a more botanical tendency hie off to the woods, and ramble among the trees and shrubs and underbrush, in search of verdant gems, return laden with trophies of wild flowers, and their heads encircled in wreaths of evergreens. On this occasion the pastor acquitted himself most nobly, and few, if any, were able to surpass him in athletic sports, and sprightly agile movements.

Thus the day sped on with joy and gladness, until the warning notes of the shrill whistle from the steamer announced the fact, that the hour was rapidly drawing to a close, when the amusements at the grove must come to an end. The excursionists now begin to gather up their traps and culinary utensils, and a simultaneous movement is directed toward the wharf. Still a lingering few remain upon the ground ; the second notification is sounded by the whistle, and by and by the straggling wanderers come dropping in, one by one, until all have got aboard. The third and last call is made, and the captain from his elevated position sings out, "Clear the gangway, undo the hawser ;" the small bell in the engine-room tinkles, then puff, puff goes the piston, and the picnic party are on their journey home.

The afternoon return trip is even more jovial and hilarious than the morning ; the children run about, and chase each other with unabated ardor ; the senior members of the company gather here and there in little groups and enjoy their social *tete-a-tete*, while the young and more musically inclined assemble around the harmonium in a circle, and immediately the leader strikes up some old familiar camp-meeting tune ; this is followed by another and another, until the cry is heard, from some would-be extra-useful official, " A speech, a speech from the Pastor ! " who is thus reluctantly compelled to make a sort of half-and-half apology for a speech, in order, simply, to allay the discordant clamor. The music is resumed with increased vigor and enthusiasm until the steamer nears her landing-place.

While these amusements are in progress on the upper deck, the special caterers upon the lower deck of the barge are anything but idle. A constant, eager demand is kept up for candies, lemonade, soda-water, root beer, sarsaparilla, and ice-cream ; and the supply proves equal to the demand. In the meantime it is announced, that the barge is rounding the Battery and making toward Brooklyn Ferry. Immediately the sweet, familiar song, " Home, Sweet Home," is struck up in fine old style, and the whole company join in singing it with an unction long to be remembered.

Just as the clouds of evening are gathering around, the barge glides alongside the wharf at Brooklyn. The picnickers, in due course, are safely landed once more on *terra firma*, without an accident or mishap to mar the holiday's enjoyment. Bro. T. P. Moses, the worthy Superintendent of the Sabbath School, is congratulated on every hand upon the success and pleasant termina-

tion of the excursion ; old Father Titus, exuberant with joy and gratitude, busies himself with the children, in trying to get them safely stowed away aboard the cars on their homeward journey ; and the Rev. J. W. Barnhart, the new pastor, increases in popularity with the young ; and thus ends the fifth annual picnic of Wesley M. E. Sabbath School.

In the fall of the present year—1869—the pastor inaugurated a movement toward the establishment of a Bible Class among the young people of the church, although not exclusively confined to them, but designed more especially to aid the teachers of the Sabbath School in their study of the Holy Scriptures. The meetings at the commencement were pretty fairly attended. The places of meeting were in each others' houses, and were changed from time to time, so as to promote social intercourse among the members, as well as to advance their knowledge of the Word of truth. The pastor, of course, was appointed the leader, and he selected the passages of Scripture for the lesson for the following week. After the meeting was opened with singing and prayer, the members turned to the portion of Scripture selected, and read the verses alternately, till the whole was finished. The leader would then begin at the first person, on his right or left hand, and ask him or her to give their opinion of the portion of Scripture read ; and this process was continued until all had made their statements. Some, of course, declined to express any opinion, preferring to be hearers instead of speakers. The consequence was, a great portion of the time was taken up by the various speakers, and not unfrequently to very little purpose ; so that scarcely any time was left for giving

a full and clear exposition of the text under consideration. Nor was this the only drawback attending the manner of conducting the meetings. Some of the members availed themselves of the privilege, and took special pains to repeat and detail skeptical objections (such as have been urged time and again) in opposition to statements found in the Old Testament, and sometimes, to advance doctrines contrary to the commonly received evangelical teachings of the New. These objections and disputed points, elicited protracted and unprofitable discussions, during which the appropriate antidote was not always sufficiently administered, and sometimes not forthcoming at all ; consequently doubts and fears were thus suggested and engendered, which took time and pains afterwards fully to eradicate. The proceedings too frequently partook more of the character of a debating society, instead, as was primarily intended, that of a Sunday School Bible Class. The result was, that one after another began to drop off, and finally the meetings were abandoned, and the Bible Class experiment at this time proved a failure.

The Conference year was now drawing rapidly to a close. Several new members were added to the Society, and about as many during the same period had removed to other churches, so that the number of the members upon the roll had only increased from 100 to 103, and with the probationers then on trial, the total number was 146. With regard to the Sabbath School, there was a slight falling off, teachers, officers, and scholars numbering 220, against 228 the year before. Thus closed the first year of Mr. Barnhart's pastorate.

THE NEW CONFERENCE YEAR.—At its commencement, April 1, 1870, with the return of the pastor to the charge, was generally considered to be under favorable auspices. The Board of Trustees, and the Board of Stewards and Leaders entered upon their work with a full complement of members, and with a lively hope that something would certainly be done toward reducing the indebtedness. As previously, this year the principal official business of the church was transacted in the "Joint-Board," which was composed of Stewards, Leaders, and Trustees. The first meeting of this Board was held April 3, 1870. The former Secretary was reappointed; he was also Recording Secretary, but in consequence of the proceedings not being entered on the Minute-Book at the time, the slips of paper on which they were written, were afterwards lost or mislaid, so that we have no record of the Quarterly Conferences during Mr. Barnhart's term.

In the early part of this year, some little difficulty took place among the members of the choir; the organist resigned, and shortly afterward several of the old members left; during this period Mr. William Wardlow acted as chorister. The idea was entertained by some of the official brethren, that the choir should be abandoned, and congregational mode of singing introduced. After a little time the choir difficulty was put straight, and the idea of congregational singing was given up. March 14th, Mr. Jonathan Moore sent in his resignation as Trustee, which was accepted. The annual election of Trustees was held Monday evening, March 21st, and resulted in re-election of Bros. Benson, Nostrand, and Wooley.

At the regular monthly meeting of the Board of

Trustees, which was held May 9th, Mr. Wardlow sent in his resignation as chorister, in consequence of going on a visit to England, which was accepted, and William Aspinall appointed to fill his place. At this meeting the subject of renting the pews of the church, came up for further consideration and action ; after considerable discussion it was resolved to rent the pews, and Bros. Benson, Moses, and Nostrand were appointed a Committee to carry the same into effect.

The Sunday School, on the Anniversary of the Brooklyn Sabbath School Union, this year, proceeded with several others in the district, to the old homestead of the Society, the De Kalb Ave. M. E. Church ; albeit, not much larger in numbers than the year before, yet on the parade ground its appearance was somewhat improved and enhanced by the presence of several new silk banners among the classes.

YOUNG PEOPLE'S MEETINGS.—About this time the pastor established what was called a "Young People's Meeting" on Friday evenings, of which he undertook the leadership. This meeting, which was devoted to prayer and speaking, soon became very popular with the young people, male and female. One of the reasons which helped to promote its popularity, was the fact, that the persons attending this meeting did not necessarily require to be members of the church ; and it was not, strictly speaking, a "Class Meeting," where each member is expected regularly to state their experience. By and by the young people, who were members in good standing of the regular classes, began to desert them, and go exclusively to the Friday evening meeting. The older members in the classes, soon began to feel the absence of their younger class-

mates, and especially was this deprivation experienced in the singing part of the exercises, and by and by they, too, began to decline in their attendance upon the classes ; so that a general declension of class attendance was the practical result, and from the effects of which these peculiar and eminently useful means of grace have not entirely recovered to the present day. The subject of establishing and encouraging meetings exclusively designed for young people, apart from the ordinary public weekly social prayer meeting, and old time-honored disciplinary class meeting, is now being canvassed with considerable interest by the staid and reflecting portion of the society ; and the point is not yet clearly settled, whether in the long run, such meetings are productive of the most permanent good, either to the young people themselves, or to the older members, or the church at large.

The trouble or danger to be apprehended from such meetings being inseparable from their very constitution—young people of both sexes, of similar ages, knowledge, and experience having constant companionship and association with each other, the natural tendency is to engender and incite a familiarity of demeanor and conduct—a youthful levity and gayety of feeling and disposition, perhaps innocent, and proper enough in the right time and place ; but not conducive to either growth in grace or spiritual advancement. It is very well known that the meetings alluded to were not altogether free from these drawbacks, at the period to which we refer, and for some time previously, so that the leader seriously deprecated their existence, and was reluctantly compelled to reprove them.

SIXTH ANNUAL EXCURSION.—This interesting event came off later in the season than the year before. The following is a copy of the invitation card or ticket :

“Sixth Annual Excursion of the Wesley M. E. Sabbath School will take place at Pleasant Valley, on Tuesday, August 2, 1870. The steamboat Fort Lee will leave Fulton Ferry, Brooklyn, at 8 o'clock A. M. Tickets, 50 cents ; children, 25 cents.”

From the report of the day's proceedings, we are pleased to state, that scholars, teachers, friends, pastor, and all had really a good time at Pleasant Valley.

THE PASTOR'S SUMMER VACATION.—According to previous arrangement entered into between Mr. Barnhart and Bro. Benson, that they should both spend some time on an excursion together this summer, leave of absence for several weeks was granted to the pastor. Accordingly Mr. Benson and the pastor set out on their trip to the north, August 8th, and proceeded direct to Boston, where they spent only a few hours, and then took railroad to Portland, Me., from thence they took the steamer to St. John's, New Brunswick, where they met, by appointment, Mr. Pitman, husband of one of the members of Wesley M. E. Church, and son-in-law of the late Rev. Wm. Hawley, of New York. Mr. Barnhart and his companion spent the Sunday at St. John's where he was invited to officiate for the minister, morning and evening, which he did in the basement, the church being then under repairs. He also visited the Sunday School, and addressed the children. From St. John's our travelers proceeded to Quebec—that famous old historical city—and spent some time visiting places of interest in and around the neighborhood,—Mount Morencey Falls, the Plains of Abraham,

the battle-ground, and the old houses of Parliament. From Quebec they took the steamer and sailed up the St. Lawrence to Montreal, where they remained a few days, and spending the Sabbath, and visiting some of the most interesting places around the commercial metropolis of Canada. On leaving Montreal they crossed the St. Lawrence, above the Victoria bridge, and took the railroad direct for Saratoga Springs, when that fashionable summer retreat was in the height of the season. Here they enjoyed themselves exceedingly for several days ; but Mr. Benson feeling by this time somewhat anxious to return home, never before having been so long absent from his family and fireside during the whole period of his married life, the tourists proceeded to Albany, and from thence by the Hudson River Railroad direct, without changing cars, or stopping at any place on the road, they landed at New York safely, after a most pleasant and agreeable journey of three weeks' duration, Both feeling much refreshed in body and invigorated in mind. Mr. Barnhart subsequently gave an interesting sketch of the tour to the Sabbath School.

At the regular monthly meeting of Trustees, held September 12, Miss R. Thorpe was appointed organist at a salary of \$75 per annum, and Bro. W. Aspinall \$50 per annum as chorister.

THE LADIES' AUXILIARY SOCIETY.—At a meeting held December 14, 1870, in the Wesley M. E. Church, for the purpose of organizing a society to assist the financial operations of the church ; the pastor in the Chair, Bro. Potts was appointed Secretary. Bro. Benson being called upon, stated the object of the meeting, which he said, was for the purpose of organizing a society to

assist the Trustees in raising money in behalf of the church. On motion, it was resolved there and then to organize a society, to be called "The Ladies' Auxiliary Society of the Wesley M. E. Church." The Chairman read the Constitution and By-Laws, which, upon motion, were put to the vote and unanimously adopted. The following officers and Managers were duly elected for the ensuing year, viz. :

MRS. CAPT. SCANDELLA.....*President.*

MRS. T. P. MOSES.....*Secretary.*

MRS. GEO. W. LUSH.....*Treasurer.*

MANAGERS.

MRS. J. W. BARNHART.

MRS. W. H. POTTS.

MRS. J. CHAMPLIN.

MISS MARY STANTON.

MISS A. CATHCART.

MISS S. MANN.

The meetings of the society were to be held once a week ; the funds to be raised by initiation fees, weekly contributions, donations, tea meetings, strawberry festivals, and fairs. The financial result of the Society's operations will be given, when we come to refer to the Treasurer's report.

Christmas day, December 25th, there was no special service held in the church ; the children of the Sabbath School, with their teachers, assembled as usual in the afternoon to receive their cakes, candies, and fruit. The "watch-night" service, on New Year's eve, was thinly attended ; but a gracious influence pervaded the meeting, and the addresses which were made, were listened to with marked attention. The prayers and experiences of the members who took part in the exercises were lively and to the point, suitable to the occasion. The few minutes spent in silent prayer before

the clock struck twelve—the funeral knell of the departed year—were truly solemn indeed. The congregation rising from their knees were greeted by the pastor, wishing them all a happy New Year; the old favorite hymn was then sung :

“Come let us anew, our journey pursue,
Roll round with the year,
And never stand still till the Master appear,” etc.

After singing, the benediction was pronounced, and the people congratulating each other upon the return of another new year, and wishing one another the compliments of the season, repaired to their homes. On New Year's day Mr. Barnhart and Bro. Brower did their duty gallantly by making numerous calls, and few if any had reason to complain that they were either neglected or forgotten by the minister. Nothing of special note occurred from this time up to the end of March. Twenty-four members had been received during the year by letter, and twenty-six by probation. The Conference year closed with 150 members; probationers, 53; total, 203; officers, teachers, and scholars, 285; number volumes in the library, 460.

The annual election of Trustees, to fill the places of G. W. Lush, C. T. Bronson, and T. P. Moses, was held Monday evening, March 13, 1871, and resulted in the election of Henry Tippens, David W. McLean, and A. H. Saxton. The annual meeting of the Board was held March 31, when G. E. Currie was elected President; W. H. Potts, Secretary; and Robert Benson, Treasurer for the ensuing year. On motion, it was resolved to discontinue renting the pews on and after the 1st of May next. At the following meeting held May 15th, it was resolved to discontinue the services of the chor-

ister, and a Committee appointed to engage Mr. Luckey on the best possible terms, for one year from date. At the next meeting of the Board held June 15th, there was no business of any account transacted. In the meantime the chorister, learning there was dissatisfaction expressed by some of the Trustees at the previous meeting, sent the following notice of his resignation :

“ May 17, 1871.

“ To the President of the Board of Trustees.

“ *Dear Sir* :—I do most respectfully tender my resignation as the chorister of the Wesley M. E. Church.

“ Yours respectfully,

“ WILLIAM ASPINALL.”

Which, on motion, was duly accepted.

This year, as on former occasions, the Sabbath School turned out in full force, and paraded in line with those in the district, on the anniversary of the Brooklyn Sunday School Union. None enjoyed with greater zest and gratification the return of the Brooklyn Sunday School Jubilee than father Ancel Titus, the venerable teacher, now having entered his fourscore years ; it was a pleasure and privilege to witness him on the parade-ground, posting from one point in the line of the procession to another, keeping his boys in order with all the promptitude and regularity of a regimental drill-sergeant. He did not don the old Continental uniform on “ Evacuation Day ” or the “ Fourth of July,” on turning out with the Veterans of 1812, with greater pride or more patriotic zeal, than when he went to his wardrobe and decked himself in his Sunday attire, to walk in procession with the children. Father Titus loved the children, and his paternal regard and affection were reciprocated by them.

The next regular monthly meeting of the Board of Trustees was held July 24th. The Committee on chorister reported that they had seen Mr. Luckey, and engaged his services for \$225 per annum, and Miss R. Thorpe, as organist, at \$75 per annum ; the report was accepted, and the Committee discharged. On motion, it was resolved that " a Committee be appointed, consisting of the pastor, Bros. McLean, and Benson, to get the sidewalk flagged on the south side of the church, at the cost of \$180 ; it was also resolved to take up a collection in the church to pay for the flagging.

The Sabbath School had the seventh annual excursion as usual ; the following card will show when it took place, the mode of conveyance, and the point of destination :

"SEVENTH ANNUAL EXCURSION AND PICNIC OF
TOMPKINS AVENUE
WESLEY M. E. CHURCH AND SUNDAY SCHOOL
WILL TAKE PLACE TUESDAY, JULY 11, 1871,
TO GLENWOOD GROVE,
BY THE BEAUTIFUL AND COMMODIOUS STEAMER
FORT LEE,
FROM DOCK NEAR FULTON FERRY AT 8.30 A. M.
CHILDRENS' TICKETS, 25 CENTS.
AN ENJOYABLE TIME ANTICIPATED."

The anticipations of the Committee of Management were fully realized on this interesting and joyous occasion.

THE PASTOR AS A SUNDAY SCHOOL TEACHER.—Pastoral Sunday School visitation has always been esteemed a benefit and blessing by intelligent officers and teachers, knowing that it forms an important part of the duty of the minister, as imposed by the obligation of his call

and ordination to preach, and enjoined by the discipline of the church. As such, therefore, it is what the teachers and scholars have reason to expect from every pastor who is properly alive to the interest, progress, and development of the school. And it is gratifying to record, that Methodist preachers, as a general rule, in this respect, have been faithful in discharging their obligation.

While such is the fact, it should likewise be remembered that this department of the pastor's work is not the same in kind or degree with that of the regularly appointed teacher, and ought not to be confounded with it; it was never intended or designed that it should be. Overlooking the difference that exists between the two, both teachers and pastors have frequently committed serious blunders in this matter. The practice in various quarters has obtained, that when a pastor enters upon his new charge, and as soon as the first monthly meeting of the teachers is held, that a motion is made, and unanimously adopted, electing him a teacher; and this is sometimes done without his knowledge or consent. His name is entered upon the roll, and as often as the school convenes, the Secretary calls it out, whether he is present or absent; and this is continued Sabbath after Sabbath, until the term of his pastorate expires.

The pastor is not entirely responsible for the anomalous position he is thus made to occupy. When elected as teacher, no special work has been assigned him; he has no class to take charge of, no regular duty to perform; nor is it practical for him to undertake any, the principal portion of his time and attention on Sunday being taken up and devoted to other duties. In

fact, he may have taken the opportunity of informing the teachers how he is situated, and what may be expected of him under the circumstances. In compliance with the urgent solicitation of the Superintendent, however, he promises, as often as opportunity presents itself, "he will pop in and see how they are getting along." The pastor is as good as his word, and he frequently "pops in and out" whenever he has a chance of doing so, sometimes at one hour, and sometimes at another, no one knowing whence he cometh, and whither he goeth. When such visits are made, having nothing particular to do, he passes round among his friends, and makes himself agreeable by talking with one and shaking hands with another, until the period arrives when the school is to be addressed on the subject of the lesson, or on some other topic ; then the Superintendent calls upon the pastor to speak to the children, when he is forced to respond on the spur of the moment, whether he is prepared or not.

These irregular "pop-in-and-out" visits seldom are productive of much real good, while they not unfrequently tend to interfere and prevent the adoption of any settled plan, or systematic method of conducting the closing services of the school ; and neither do they come under the disciplinary rule regarding pastoral visitation, supervision, and catechetical instruction of the children. Nor is this all ; for sometimes the pastor, at the solicitation of officious teachers, is dragged into the monthly meetings, and urged to take sides with some party or another, and engage in discussions upon matters relating to the affairs and management of the school. When this takes place, then farewell to harmony and union among the teachers ; for this is seldom

resorted to, unless some ulterior object is to be gained by the movement. There has been more disruption and divisions among Sunday School organizations by the unnecessary and injudicious interference and tinkering of indiscreet pastors, than from any other cause. Let us by all means have pastoral visitation, supervision, and systematic catechetical instructions by our ministers ; but let them be conducted upon some regular plan, in an official form and character, and conducted with a seriousness of purpose, and a dignity of deportment. When such pastoral visits are about to take place, let the teachers and scholars be informed of the same, and invited to bring their parents, guardians, and friends, so that they may be benefited by the instructions imparted ; more permanent good will be accomplished in this way, than by any attempt to impose upon pastors the routine duty of ordinary teachers.

The foregoing remarks are not designed to apply to any new charge or infant society just budding into existence, where the preacher is sometimes called upon to perform all the official functions of the church from the pastoral office down to that of chorister or sexton ; but to such only as are well established, and where the official machinery is already in good working order.

CHAPTER VI.

THE ERECTION OF THE CHAPEL OR SCHOOL-HOUSE.

FROM the day the church was dedicated to the service and worship of God, the Sabbath School had no other place of holding its sessions, than in the gallery, and afterward in the body of the audience-room. And glad enough the officers and teachers were for a time at having so large and commodious a place of meeting in. Large, airy, comfortable, and commodious as the church was, it was not long, however, before it was discovered that fresh air, plenty of space, and cushioned pews were not the only prerequisites necessary for conveniently and orderly conducting the Sunday School exercises. The size of the school and its general appearance was somewhat diminished in the eyes of visitors and friends, when surveyed in so large and extended a place, and this proved a source of regret and discouragement to some of the teachers. The difficulty experienced in arranging the classes in compact and convenient order, having no separate and suitable rooms for convening the Infant and Bible classes, but all having to assemble together, and within the hearing of each other's voices, caused disorder and confusion. The fixture of the seats was another considerable drawback, and teachers found it difficult to arrange their scholars in such a position or manner as to secure during the lesson, a proper inspection and supervision of their classes. The superintendent, teachers, or visitors who were invited to address the school

from the desk, found it no easy matter, in so large a room, to rivet the attention of the scholars. In a word, it began to be felt, and freely acknowledged, that the church after all, was not a suitable place, for convening the Sunday School, and the erection of a new school-house had become an absolute necessity. For some months the subject of building a new school-house was the theme of conversation, and frequently engaged the attention of the brethren in their official deliberations.

At length some faint degree of light began to dawn upon the project; doubts and fears were soon to be dispelled. A rustling in the tops of the trees was heard; a movement was going on; expectation was on tiptoe; something would be done; doing was to take place of talking; suspense to certainty; and doubt and indecision to resolution and courage; the time for action had now arrived.

On the evening of the 4th day of September, 1871, a regular monthly meeting of the Joint-Board was held at the parsonage, the pastor, Bro. Barnhart, in the Chair; there was a pretty full attendance of the members; the meeting was opened with prayer by Bro. Benson. Immediately after the regular leaders and stewards business was finished, the Chairman announced that Father Ancel Titus had a proposition to make, which he hoped would receive their earnest consideration. Bro. Titus, on rising, said he had no speech to make, he left that for others better qualified; but simply to offer a proposal to the brethren, and it was this, that if they would undertake to build a school-house, he would furnish the stones for the foundation, and lumber for the frame and side-boarding. On resuming his seat, Bro. Benson rose and said, that no

person present desired more earnestly to see a new school-house built than himself, and if Bro. Titus's proposal was accepted by the meeting, he would supplement it, by promising to pay for the work of building the foundation ; and asked that his proposition should be considered in connection with Bro. Titus's proposal. It need hardly be added, that the united proposition of Bro. Titus and Benson was heartily accepted. On motion, it was resolved that a school house should be erected and that the pastor, Bro. Titus, and Benson be appointed a Committee to procure estimates, plans, and specifications and report at the earliest possible convenience. .

A special meeting of the Joint Board was held in the class-room, on the evening of October the 9th, the pastor in the Chair. The meeting was opened with prayer. The Committee on estimates, plans, and specifications on school-house reported what had been done. The report was received and adopted. On motion, it was resolved that the pastor, Bro. Titus, and Benson be, and are hereby appointed a Committee on Building, with necessary power to go on with the work, and prosecute the same to completion. The Committee was authorized, to solicit and receive subscriptions and donations from members of the church and congregation, and other friends of the cause, toward the building enterprise. The Ladies' Auxiliary Society, and the children of the Sabbath School, engaged earnestly in the work of collecting money for the building fund. In addition to these efforts, the young ladies of the congregation commenced preparations for a fair and festival, to be held as soon as the new building was ready for the purpose ; so that it might be said with

propriety, that all the appliances of the church were called into active requisition, for the attainment of this desirable end. Every one vied with another in zeal and activity, and perfect harmony prevailed ; all being resolved, they would do their best, in order that the new building should be erected, furnished, and completed free of debt.

The Building Committee lost no time in giving out the contracts. Mr. Doris received the contract for the mason-work, J. H. Quackenbush and Alexander McKnight for carpenter-work, and John E. Luckey for plumbing and gas fixtures, so that the building was commenced in right earnest, and before the winter had fairly set in, it was ready for inclosing. The pastor, as Chairman of the Committee, the principal part of its labor devolved upon him. Mr. Barnhart entered upon the work with enthusiasm and zeal, and displayed much tact and skill in managing the minutest detail of the business, selecting and buying materials, supervising the construction of the building, and holding the workmen up to the spirit and letter of their contracts, which was so astonishing, as to make some of his friends think that he had mistaken his calling, on account of his talent and superior qualifications for commercial pursuits. They believed that, with the same amount of energy, perseverance, and shrewdness, devoted to business, he could not possibly have failed to acquire, in process of time, a handsome fortune, as a successful merchant. However much Mr. Barnhart may have been flattered by his friends' estimate of his business qualifications, he certainly relieved, by his tact and activity, much of the care and anxiety which would otherwise have fallen to the lot of his two asso-

ciates, Bros. Titus and Benson. He further, greatly encouraged the congregation to liberality in their contributions, by repeated assurances from the pulpit and elsewhere, that he was determined, the school-house should be erected and finished, without adding a dollar to the present indebtedness of the church.

During the month of October twelve individuals were received into full membership, having served out their six months probation, and were recommended by their leaders, and passed the Leaders' and Stewards' meeting. At the third quarterly Conference, the Presiding Elder, the Rev. J. B. Marwin, in the Chair, after the usual quarterly routine business was finished, it was suggested, that it was time to look out for a pastor for the ensuing Conference year. On motion, it was resolved that Bros. Nostrand and Benson be appointed ■ Committee for that purpose.

The Presiding Elder suggested to the Conference, the propriety of preparing at the earliest convenience the history of the Society from date of its organization ; and spoke of the advantages arising from having such a record to fall back on, in after years ; and thought the sooner the work was commenced the better. The Elder further remarked, that he regretted to witness, the lukewarmness and indifference that existed on the part of official brethren, and the church generally, regarding a subject of so much interest and importance as the preparation and preservation of historical reminiscences and other memoranda, relating to the rise and progress of church organizations. And he knew of no other branch of the evangelical church, that was so derelict in its duty, in this respect, as the Methodist Episcopal Church. It was time the people were stirred

up to a clearer apprehension and better appreciation of their duty and privilege in this direction. On motion, it was resolved, that the President of the Board of Trustees be appointed to prepare a history of Wesley M. E. Church at the earliest possible opportunity. The courage and energy displayed by the brethren in pushing forward the erection of the school-house afforded the Presiding Elder much gratification, especially as the new building would not only afford better accommodation for the school, but supply additional facilities for holding class and prayer meetings.

The progress and completion of the chapel engaged the principal attention of the pastor and official brethren during the remainder of the year. The children of the Sabbath School were supplied with their Christmas cakes, confectionery, and fruit as usual. The watch-night services were held on New Year's eve; but more thinly attended, and with less degree of unction or interest than on former occasions.

INVITING A PASTOR FOR THE ENSUING YEAR.—Early in January, 1872, a special meeting of the Joint-Board was held for the purpose of hearing the report of the Committee, appointed in relation to inviting a preacher for the ensuing Conference year. The Rev. J. W. Barnhart in the Chair, the meeting was opened with prayer by the pastor. There was an unusual good attendance of the members on this evening; among the few absentees was Bro. Potts. The Committee reported that, in discharging the duty assigned them, after looking carefully around among the available ministers, and talking with several on the subject, they had come to the conclusion of recommending the name of the Rev. C. B. Ford, pastor of the Eighteenth Street M. E.

Church, South Brooklyn, who was not altogether unknown to the brethren, having exchanged pulpits with Mr. Barnhart, and preached morning and evening at Tompkins Avenue M. E. Church during last summer.

Bro. Currie, on rising to move the adoption of the report, said that from the information he had received respecting Mr. Ford as a preacher and pastor, he believed him to be a desirable minister to be invited to the charge. He grounded his approval and adoption of the report further, on account of what took place in the beginning of the year 1864, while he was a member of the Official Board of De Kalb Avenue M. E. Church. The Rev. C. B. Ford received the unanimous call of the Board then to become their pastor ; but from a combination of circumstances, over which Mr. Ford had no control, the Bishop and his Cabinet, sent him to another field of labor ; and the Rev. Gad Smith Gilbert was appointed in his stead, much against the desire and wishes of the majority of the brethren. If Mr. Ford, the speaker remarked, was a desirable pastor to call to De Kalb Avenue then, he considered that he was no less an acceptable one now to invite for Tompkins Avenue M. E. Church, and, therefore, moved the adoption of the report. The motion was seconded, and after a little further discussion, and some favorable remarks by the Chairman, it was unanimously resolved, that the Rev. C. B. Ford be invited to become the pastor of Wesley M. E. Church, and that the Presiding Elder be requested to use his influence, at the Conference, to secure his appointment ; and that the Committee be instructed to wait upon Mr. Ford and inform him respecting the action of this meeting, and extend to him an invitation, to become their

preacher for the ensuing year. In pursuance of the foregoing resolution, the Committee waited upon Mr. Ford at the earliest convenience, and communicated to him the object of their visit, at the same time extending to him the invitation of the official Board to become the pastor of Wesley M. E. Church ; which was then and there accepted, subject to the action of the appointing power.

THE COMPLETION OF THE SCHOOL HOUSE OR CHAPEL.—The erection of the building was pushed forward with unremitting diligence and dispatch, so that by the first of March, although not quite finished or furnished, it was in a state of forwardness that it could be used without any inconvenience for holding the young ladies' fair and festival. The chapel was erected on the vacant lot on the rear of the church on Willoughby Avenue, measuring 33 feet wide by 60 feet deep, and built to harmonize in style with the church, modern gothic, pitched roof, arched windows and doors, and stained glass in the windows, and fan-light over the main entrance. It is a substantially constructed frame and brick building, two stories high, the materials are the best and strongest that could be selected for the purpose. On entering the main entrance, and facing the door, is the lecture-room, where the Wednesday evening prayer meetings are held, and the Infant Class holds its sessions ; on the right hand side of the hall is a comfortable sized class-room, adjoining which there is a recess fitted up with wash-stand and water-closet, and a doorway that communicates with the church ; on the left hand side of the hall there is another good sized class-room. The rooms on this floor are carpeted throughout, and furnished with tables, cane-bottomed, black-walnut

chairs, and movable settees. On the left of the hall, and near the door, are stairs leading up to the school-room proper, which is truly an elegant apartment thirty-two feet broad and sixty feet deep, running the entire length of the building, with high ceiling, lighted with large windows front and rear, and capable of seating from two hundred and fifty to three hundred persons. The reading desk and altar are situated at the front near the library and the harmonium. The gaseliers in this and the lecture-room on the first floor, are of the latest and most elegant pattern, and were furnished from the manufactory of Messrs. Fellows & Co., Williamsburg. The basement or cellar floor extends the whole length of the building, a portion of which is divided off, and is supplied with range, gas, and water, suitable on festival occasions to be used as a kitchen. This part of the arrangement, was devised and fitted up by Father Titus himself, by way of compliment to the ladies. The painting on the upper floor and hallway is artistically finished in imitation of oak and maple root panels, with black-walnut trimmings. The entire cost of the chapel, building, painting, and furnishing, amounted to a little over nine thousand dollars.

THE YOUNG LADIES' FAIR AND FESTIVAL.—While the officary of the church, during the past three or four months, were interesting themselves and directing their energies to the erection of the new building, the members of the Ladies' Auxiliary Society were holding their weekly meetings and making exertions in collecting funds for the same object, the young people of the congregation were not idle, but busily engaged in soliciting subscriptions and donations of money and goods from their friends, and those with whom they

were in the habit of dealing, for the purpose of providing a stock of articles likely to command a sale, from their fancy, ornamental, substantial, or useful character. Nor was the business of soliciting money and goods the only thing that engrossed their attention; they were also industriously employed mentally and physically, and taxed to their utmost capacity; in planning, shaping, cutting, trimming, frilling, hemming, stitching, sewing, with willing hands and nimble fingers, in preparing, making up, and turning out a quantity of articles suitable to meet the wants and wishes of their numerous patrons. And from the multifarious and diversified collection, afterwards displayed in quality, color, kind, shape, and pattern, their efforts proved remarkably successful.

Ladies' fairs, like other matter-of-fact business adventures, it is not enough to have on hand, a large and well selected stock of goods to offer to the public, something more is wanted. It is necessary, in order to attract requisite attention, that the goods should be assorted, classified, arranged, spread out, and displayed to the best possible advantage. To do this properly, not only requires a suitable place with ample accommodation, but tables, stalls, and booths must be erected, and so constructed, as to stand the pressure, and bear the weight during the continuance of the fair. The hall must be decorated and embellished with flags, ensigns, festoons, mottoes, pictures, transparencies, and evergreens. Besides all these, the refreshment department must be arranged and put into order. Here is hard work and plenty of it to be done, and who's to do it? The ladies—ever fruitful in expedients, have no fear of failing now; they make their

wants and wishes known, and forthwith Messrs. Luckey, Maxon, Booth, Cornell, gallantly respond, and come to their rescue ; and in the shortest space of time, the work is accomplished. Everything is ready, the agony of preparation is over, and the time and place are fixed. Here is the announcement, and card of invitation :

“ FAIR AND FESTIVAL
OF THE
YOUNG PEOPLE OF WESLEY M. E. CHURCH,
TOMPKINS AVE., COR., WILLOUGHBY,
IN THE CHAPEL ADJOINING THE CHURCH,
MARCH 25, 26, 27, AND 28, 1872,
AFTERNOON AND EVENING.
SEASON TICKETS, 35 CENTS.”

The school-room is the place selected for the fair, and the lecture-room is appropriated for refreshments, and both apartments are fitted up, arranged, and ornamented for the occasion ; nothing has been left undone or neglected that could be done, in order to render the enterprise a success.

The opening night, Monday, March 25th, at length arrives ; the ladies are in their places, behind their various stalls and tables, looking with wistful eyes and smiling faces, ready to greet their friends and visitors and favor them with “jewel of bargains” at “extraordinarily low prices.” The room is filled to overflowing, just then a shout is heard from every quarter, “A Speech from Bro. Barnhart ! A Speech from Bro. Barnhart !” The pastor, crimson with blushes, mounts the rostrum, pushes his fingers rapidly through his auburn locks, complaisantly smiles, and shakes his head, proceeds to deliver a brief address appropriate

for the occasion, and concludes by declaring "the young people's fair and festival" open, and urging the audience to make speedy and liberal purchases of the fair and youthful traders, who were waiting impatiently to serve them.

It would be impossible, in the absence of any printed catalogue, to enumerate the articles that were prepared and sold by the ladies during the four days which the fair continued. Suffice it to say, there was no lack in quantity or quality, useful or ornamental, for young or old, male or female, rich or poor, the supply was equal to the demand, and a surplus was left over. The young ladies did their work well; and the thanks of the officiary were presented to Misses Nostrand, Misses Lush, Misses Stanton, Misses Johnson, Misses Price, Misses Hegeman, Misses Moses, Misses Eden, Misses McCormick, Miss Elizabeth Aspinall, Miss Barnhart, Miss R. Thorpe, Miss Carrie Granger, Miss Susie Willicott, Miss Josie Hotaling, Miss Harriet Evens, Miss Ella Moore, Miss Tippins, Miss Chasty, Miss Mann, Miss S. R. Campsey, Miss Jennie Quackenbush, Miss Anne Cathcart, and others. The proceeds of the fair and festival netted something over four hundred dollars.

The chapel or school-house was formally opened with preaching by the pastor, on Sunday morning at half-past ten o'clock, A. M., April 7, 1872. There were no special dedicatory services held on the occasion. The weather was wet and stormy all day, and very few strangers were present.

The religious experience and condition of the Society at this time was low and unsatisfactory, compared with what it had been in former periods of its history. It was painfully demonstrated and realized

that there may be considerable activity and zeal displayed regarding temporal affairs, while a good deal of lukewarmness may characterize the spiritual condition of the membership. That concern and zeal for the one, should retard or impede the progress and development of the other, may appear paradoxical, and suggest the question, how should that be? It is not our business to inquire, but simply to record a fact in the history and experience of the Church. The Conference year had now come to a close. Thirteen members completed their probation during the year, and had been admitted into full membership; and sixteen received by letter. The Conference report furnishes the following statistics, viz.:

Members, 181; probationers, 16; total, 197.

Infants baptized, 10; adults, 9; total, 19.

Officers and teachers, 27; scholars, 250; total, 277.

Average attendance of teachers and scholars, 185.

Number of volumes in library, 450.

This report, compared with the preceding year, shows a small declension in each of the foregoing items, so that the removals had more than counterbalanced the additions to the membership during the year.

CHAPTER VII.

REV. CALVIN B. FORD, PASTOR.

THE FIRST YEAR OF HIS PASTORATE.

PURSUANT to notice, as prescribed by statute in such cases, the annual election of Trustees was held in the church, March 28th, 1872, between the hours of 8 and 9 o'clock, P. M., for the purpose of filling the places of Gilbert E. Currie, Jonathan Moore, and Wesley H. Potts, whose term of office was about to expire.

The meeting was organized, by the election of two Inspectors ; and the poll was opened at the appointed hour ; at its close, when the votes were counted, the Clerk of the Board declared Bros. G. E. Currie, Thos. P. Moses, and W. H. Potts were duly elected Trustees for the term of three years.

The annual meeting of the Board was held on Monday evening, April 17, in the class-room of the chapel, for the purpose of disposing of unfinished business, and reorganizing by electing officers for the present year, Bro. Currie in the chair. The meeting was opened with prayer by Bro. Benson. Bros. Currie, Moses, and Potts presented their certificates of election, and the Treasurer read and submitted his annual report, which was accepted. There being no unfinished business on hand, the Board proceeded to the election of officers, which resulted in the re-election of G. E. Currie, President, Robert Benson, Treasurer, and T. P. Moses, Secretary. Bros. A. H. Saxton and W. H. Potts presented

their resignations as Trustees. On motion, it was resolved, that the same be accepted.

The Stewards' and Leaders' Board at this period was constituted as follows: the Pastor, Rev. C. B. Ford, T. C. Nostrand, Robert Benson, Ancel Titus, Geo. W. Lush, C. T. Bronson, D. O. Miller, James Rogers, and D. W. McLean. The officers of the Sunday School were: D. W. McLean, Superintendent; A. L. Brower, Assistant Superintendent; James Rogers, Treasurer; A. H. Saxton, Secretary; David Maxon, Librarian; Mrs. Hegeman, Female Superintendent; Miss E. Mann, Teacher of Infant Class. Juvenile Missionary Society: W. H. Potts, President; James Rogers, Secretary, and G. E. Currie, Treasurer.

THE INDUCTION OF THE NEW PASTOR.—The Rev. C. B. Ford, the newly appointed pastor, occupied the pulpit of the Wesley M. E. Church, on Sunday, April 21st, at 10½ o'clock, A. M. As the services were advertised in the city papers, there was a better attendance than usual, of the members of the church and congregation, and many strangers were present on this interesting occasion. After the preliminary exercises of reading the scriptures, singing and prayer had been gone through, the pastor announced that his text, as the ground of his remarks, would be found in the fifth chapter of St. Paul's first epistle to the Thessalonians, at the 25th verse: "Brethren, pray for us,"—a very short one, but peculiarly appropriate for the occasion.

It is not our intention, to present an extended sketch of this discourse, as we have no phonographic report of it, nor have we been furnished with any notes by the pastor; suffice it to say, however, that the exhortation of the Apostle, addressed to the Church at Thessalonica,

to pray for those who had been set over them in the Lord—their spiritual teachers and guides—who were laboring night and day, in season and out of season, and praying without ceasing, that they might be strengthened in every good work,—that they might stand fast in the liberty with which Christ had made them free,—that they might perfect that which was lacking in their faith,—to increase and abound in their love to God, to each other, and toward all men,—that their hearts might be established in holiness before God, even our Father, so that they might be found unblamable at the coming of our Lord Jesus Christ with all his saints,—was clearly explained, and earnestly pressed home upon the minds and hearts of his hearers.

As the preacher proceeded with his discourse, he asked, if it were needful that the apostles—men like Paul, and Sylvanus, and Timotheus—should beseech and implore the brethren at Thessalonica, for their prayers, how much more necessary was it, for ministers of the Lord Jesus now-a-days, entering upon a new and untried field of labor—among a people with whom they were unacquainted, and to whom they were comparative strangers,—if these holy men of God—those renowned Christian heroes, required the prayers of the Church, how much more did they stand in need of the sympathy and prayers of the people, that their labor in word and doctrine might be blessed,—that it might be accompanied with power, and the demonstration of the Spirit,—that it might prove effectual to the pulling down of the strongholds of sin and Satan; by alarming the ungodly, stirring up the careless, quickening the lukewarm, reclaiming the backslider, comforting the mourner, and building up the believers in their most

holy faith? Surely, indeed, ministers of the gospel require the prayers of the faithful.

Again, if the fervent prayers of the righteous availeth much in behalf of the minister, in helping him to perform with success his public ministrations, they are certainly no less needful and beneficial for him, in the discharge of his more private and social duties ; as visiting the sick, the destitute, suffering and dying ; in the social means of grace, and in going from house to house, visiting the people. For the purpose of strengthening his hand and encouraging his heart, the pastor needs and earnestly desires the sympathy, co-operation and prayers of the brethren. As an incitement to a better, and more general performance of this duty—praying for the pastor—it ought to be remembered, that while they are thus imploring the Divine blessing upon him, they are at the same time placing themselves in a suitable position before God, by such a frame of mind, as to graciously fit themselves for receiving a baptism upon their own heads. In watering others, they get their own souls watered and refreshed in return.

In closing this brief and very imperfect outline of the discourse, it is just to add, that it was delivered with great earnestness of feeling, considerable liberty and much unction ; and it was listened to with interest and attention, and we trust, also, with some degree of profit, by the congregation. After the doxology was sung and benediction pronounced, the official brethren, with many of the members, who had not been before introduced, gathered round the pastor, and, taking him by the hand, wished him God-speed in his new field of labor.

Mr. Ford visited the Sunday School in the afternoon, and delivered a brief and interesting address to the teachers and children. Subsequently, he not only became a visitor, but regular teacher, by taking charge of the Young Men's Bible Class, which position he continued to hold for the space of two years.

In the evening of the same day, at half past 7 o'clock, Mr. Ford occupied the pulpit again. He selected for his theme the declaration of St. Paul, "For none of us liveth unto himself." The text may be found in the Epistle to the Romans, fourteenth chapter, and the first clause of the seventh verse. From these words, Mr. Ford preached an impressive, practical and instructive discourse.

In his introductory remarks, the preacher showed the unreasonableness and impracticability, as well as the impiety of attempting to live for oneself alone. All such attempts, on the part of man, were nothing short of open rebellion against the ordinances and designs of the Almighty,—a wicked perversion and violation of the principles of his physical, moral and intellectual nature, as well as a presumptive and sinful repudiation of the duties and obligations he owes his fellow-men. The teachings and deductions of natural and revealed religion unite in proclaiming this fundamental truth,—Man's responsibility and dependence upon God, as his Supreme Creator, Preserver, Benefactor and Governor; and announces as emphatically, the co-relative doctrine,—his subordinate dependence, upon his fellow-man; and that, too, for the best and most benevolent of purposes, the gratification of his physical, social and intellectual wants and aspirations. Upon the existence and development of this natural reciprocity

law, man depends in an eminent degree, for the enjoyment of those immunities and blessings, which go to sustain and support the whole superstructure of civil society.

The introduction of the gospel of Christ was the most solemn, the grandest protest the world ever witnessed, against the tyrannical dominion of selfishness among the children of men ; while the gift of Christ to a rebellious, ruined race, as a sacrifice for their sins, was a stupendous miracle of mercy and boundless exhibition of infinite love, which ever called forth the astonishment of devils, the admiration of angels, or challenged the gratitude and adoration of men. "God manifested in the flesh!"—Mystery of mysteries ! "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "Herein is LOVE, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins." We have here, not only a manifestation of the love of God, the Father, in the gift of His only begotten Son, but the love of God, the Son, in the offering himself, as a vicarious sacrifice ; for he declares : "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." He gave himself as a ransom. He had power to lay his life down, and power to take it up again. He was delivered for our offences, and was raised again for our justification.

Believers and followers of the Lord Jesus are not their own,—they have been bought with the price,—even his own most precious blood. The life which we now live should not be unto ourselves, but by faith on the Son of God, who gave himself for us. Hence the Apostle's declaration, "If we be dead with Christ, we be-

lieve that we shall also live with him :” “ for in that he died, he died unto sin once ; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ, our Lord. Let not sin therefore reign in your mortal body, that ye should obey it, in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin ; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”

One of the surest evidences a Christian can evince of his entire consecration to God, is by an exhibition of his love to others. The command is not only to love one another—those of the “ household of faith,” but also “ those that are without.” We are to go out into the highway and byway, to seek out the ignorant, careless, wicked, wayward and wandering, and invite, yea, if need be, compel them, to come in that the “ house might be filled,” as all things are now ready. He who professes to be Christ’s disciple, must, to the extent of his ability and opportunity which God hath given, strive to practice the precepts and follow the example of his adorable Master, who went about continually doing good. “ For none of us liveth unto himself.” As disciples of the Lord Jesus, there is no excuse for being loiterers in his vineyard. And as far as lieth in us, we are required to devote our time, talents, influence and means toward supporting and carrying forward the Redeemer’s cause and kingdom in the earth ; by regular attendance upon the public and social means of grace ; by helping to sustain the services and ordinances of God’s house ; by supporting the various religious and charitable institutions of the church, and in various other ways,

striving to be good and faithful stewards, so that when the Master of the house cometh to reckon with his servants, we may hear the welcome plaudit, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,"—"enter thou into the joy of thy Lord."

The discourse was thoroughly evangelical, and well calculated to incite his hearers to a livelier apprehension of their duties and obligations to God, and to stimulate them to increased diligence, activity and usefulness, in the church and in the world. These obligations were enforced by the highest conceivable motives,—the glory of God, their own spiritual and eternal well-being and the salvation of the souls of their fellow-men.

A SPECIAL meeting of the Board of Trustees was convened in the class-room, Monday evening, April 22d, the President in the chair. The meeting, as usual, was opened with prayer.

On motion, it was resolved that the Board authorize a promissory note to be made, and discounted on the personal responsibility of some of its members, for the sum of one thousand dollars, to pay off the indebtedness remaining on the new school-house.

On motion, it was further resolved to appoint Bro. W. Aspinall, sexton for the current year, at the salary of two hundred dollars per annum, and Mr. John E. Luckey as chorister, at a salary of two hundred dollars, and Miss Thorpe as organist, at seventy-five dollars per annum.

A petition was presented by several of the young people of the church and congregation, requesting the

use of the lecture-room on Monday evenings, to hold weekly meetings for mutual improvement. On motion, the privilege was granted ; and the meeting adjourned.

YOUNG PEOPLE'S LITERARY UNION.—About this time, an earnest desire was expressed on the part of several young people, male and female, connected with the church and congregation, to form a society for promoting a literary and musical taste, mutual improvement, social intercourse, and instructive entertainment among its members. The idea was favorably received by the pastor and the official brethren ; and permission was granted under certain restrictions,—that nothing would be tolerated in their meetings which would in anywise, compromise their connection with the church, or bring reflection upon their own moral and religious character ; and that their meetings should be open at all times, to one or other of the Trustees, who might feel disposed to visit them. With these restrictions and conditions, the society was at length organized, officers elected, and a constitution and code of by-laws adopted. The name adopted by the society was "The Young People's Literary Union of the Wesley M. E. Church, Brooklyn, N. Y. The officers were : Chas. E. Hotaling, President ; J. B. Stanton, Vice-President ; Joseph Aspinall, Secretary ; F. B. Nickerson, Treasurer ; Wm. Aspinall, Sergeant-at-Arms. Library and Musical Committee : R. P. McCully, J. Aspinall, J. E. Luckey, J. B. Stanton, Misses Riria Duane, Mary Stanton, Julia Lush, Jennie Quackenbush. Committee on Membership : Geo. Hogg, Chas. Nichols, Harold Booth, Minne Cornell. Society meetings Monday evenings at 7:30 o'clock. The society commenced under the most favorable auspices, and its meetings for a time were conducted with interest.

Toward the end of May, the Sabbath School children turned out, as usual, in force, and took their place in the procession on the Brooklyn Sunday School Union's forty-fourth anniversary. On their return from the church and parade-ground, the children were received by their teachers and friends at the school house, where they were pleasantly entertained and amply supplied with refreshments.

At a meeting of the Joint-Board, held May 6th, in the class-room, the pastor in the chair, and Bro. T. P. Moses was appointed Secretary, on motion, it was resolved to invite Philip Phillips, Esq., "the sweet singer of Israel," to give an evening entertainment of sacred song, at the earliest convenience his engagements would permit. The invitation was accepted, and the entertainment came off a few weeks afterwards, to the satisfaction and delight of a large and appreciative audience, who cordially thanked him for his kind consideration in coming to Wesley M. E. Church on the eve of his departure for Europe.

THE GENERAL CONFERENCE OF M. E. CHURCH HELD AT BROOKLYN, N. Y.—For the first time in the history of the Methodist Episcopal Church, by special invitation, the General Conference was held at the Academy of Music, Brooklyn, N. Y., on Wednesday morning, at half past 10 o'clock, May 1st, 1872.

This auspicious event, formed quite an interesting and memorable epoch in the history of Methodism in the "City of Churches." Never before, had so many bishops, presiding elders, itinerant preachers and lay representatives of the church from all parts of the United States, with the official delegations from Canada, Great Britain, Germany, India, China and Africa, assembled

within the precincts of Brooklyn. To the ministers and members of our local Methodist churches, it was esteemed, indeed, a soul-stirring festival—a great evangelical jubilee—a glorious pentecostal season, to hundreds and thousands who attended its meetings, and one long to be remembered. To the ministers and lay members of other denominations, who flocked in numbers to the Academy day after day, to listen to the discussions, the Conference was looked upon as interesting and instructive, while the representatives of the secular and religious press did justice to the occasion, by devoting a large portion of their space to reporting its proceedings. One peculiar and unprecedented feature, which marked the deliberation and action of the General Conference this year, with more than ordinary interest, and which cannot fail to be remembered with grateful emotion, as being not only appropriate and timely, but productive of signal and lasting benefit to the connection,—was the election and ordination of eight new Bishops to the Episcopal Council and spiritual oversight of the church. The names of these excellent and worthy ministers of the gospel who were thus consecrated and set apart to this holy and responsible office, are : Thos. Bowman, William L. Harris, Randolph S. Foster, Isaac W. Wiley, Stephen M. Merrill, Edward G. Andrews, Gilbert Haven, Jesse T. Peck. Among the many advantages derived from the meeting of the General Conference at Brooklyn, may be mentioned the facility which it afforded the churches of the city and vicinity, to have their pulpits supplied with eminent strangers from a distance ; and Wesley church was not the last to avail itself of the privilege. The Rev. J. T. Simmons, on May 5th, preached in the morn-

ing, and Rev. Henry Mansell, of the Indian Mission, in the evening. May 12th, the Rev. S. S. Baldwin, of the Chinese Mission, occupied the pulpit in the evening. On May 19th, Rev. Mr. Waite, of the Genesee Conference, preached in the morning, and the Rev. C. E. Mandeville in the evening. May 26, the Rev. J. H. Knowles, of Atlanta, Ga., preached in the morning, and the Rev. Mr. Swearing, of Ohio, in the evening. June 2d, in the morning, the Rev. Dr. D. D. Lore, Editor of the Northern Christian Advocate, occupied the pulpit, and in the evening, the Rev. C. M. Dinsmore, of New Hampshire Conference. From the foregoing record, it will be seen that the society at Tompkins avenue enjoyed its full share of ministerial talent, during the session of the Conference. It should not be forgotten to notice in this connection, that, the Rev. Dr. Jesse T. Peck, now Bishop Peck, promised to spend a Sunday, and preach at Wesley Church, providing the official brethren of one of his former charges in Troy, N. Y., would release him from a previous engagement he had made with them, to re-open their church, which had been closed for some time on account of alterations and repairs. The good bishop wrote them, desiring to be released from his engagement, but they were inexorable, and consequently we were deprived of the pleasure of hearing him again, who had been our former and much beloved pastor many years ago, at old Green street M. E. Church, New York. The friends at Wesley church were somewhat disappointed on account of not meeting with the bishop, but hopes are still entertained of having the gratification of an episcopal visit from him before many years pass over.

REVISION OF THE BOOK OF DISCIPLINE.—The General

Conference, during its sessions in Brooklyn, among other important services rendered the church, was a revision of the Book of Discipline; and in issuing this revised edition, the publishers have appended a brief address of the Bishops, which appears to us, ought to be carefully and prayerfully read by every member of the church. We therefore, take the liberty of transcribing their remarks, for the benefit of such as may not have obtained a copy of the same :

“To the Members of the Methodist Episcopal Church : Dearly Beloved Brethren—We think it expedient to give you a brief account of the rise of Methodism, both in Europe and America. In 1729, two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others to do so. In 1737, they saw, likewise, that men are justified before they are sanctified ; but still holiness was their object. God then thrust them out to raise a holy people.*

In the year 1766, Philip Embury, a local preacher of our society from Ireland, began to preach in the city of New York, and formed a society of his own countrymen and the citizens, and the same year, Thomas Webb, a captain in the British army, and also a Wesleyan local preacher, preached in a hired room near the barracks. About the same time, Robert Strawbridge, a local preacher from Ireland, settled in Frederick County, in the State of Maryland, and preaching there, formed some societies. The first Methodist Church was built in New York, in 1768 or 1769 ; and in 1769, Richard Broadman and Joseph Pilmoor, two itinerant preachers from England, came to New York. These were the first

* These are the words of the Messrs. Wesleys themselves.

traveling Methodist preachers on the continent. In the latter end of the year 1771, Francis Asbury and Richard Wright, of the same order, came over.

We believe that God's design in raising up the preachers called Methodists in America, was to reform the continent and spread scriptural holiness over these lands. As a proof hereof, we have seen since that time, a great and glorious work of God from New York, through New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina and Georgia ; as also, of late, to the extremities of the Western and Eastern States.

We esteem it our duty and privilege, most earnestly to recommend to *you*, as members of our church, our FORM OF DISCIPLINE, which has been founded on the experience of a long series of years, as also on the observations and remarks we have made on ancient and modern churches.

We wish to see this little publication in the house of every Methodist, and the more so, as it contains the Articles of Religion, maintained more or less, in part or in whole, by every reformed church in the world.

Far from wishing you to be ignorant of any of our doctrines, or any part of our discipline, we desire you to read, mark, learn, and inwardly digest the whole. You ought, next to the Word of God, to procure the articles and canons of the church to which you belong.

We remain your affectionate brethren and pastors,

THOMAS A. MORRIS,

EDMUND S. JANES,

LEVI SCOTT,

MATTHEW SIMPSON,

EDWARD R. AMES,

THOMAS BOWMAN,

WILLIAM L. HARRIS,

RANDOLPH S. FOSTER,

ISAAC W. WILEY,

STEPHEN M. MIRRILL,

EDWARD G. ANDREWS,

GILBERT HAVEN,

JESSE T. PECK."

The first Quarterly Conference was held in the classroom, June 25th, 1872, Presiding Elder Rev. C. B. Sing in the chair. Members present : Rev. C. B. Ford, Pastor, Bros. Moses, Currie, Benson, Nostrand, Lush, Rogers, Miller, Tippens, and McLean. Bro. Moses was elected Secretary. Bro. D. W. McLean was approved, as Sunday School Superintendent. The usual questions being called and answered, the Committee on Sabbath School reported as follows : Officers and teachers, 33 ; scholars, 235 ; Bible classes, 5 ; conversions, 3 ; volumes in library, 564 ; and the general state of the school in a healthy condition. The pastor in charge reported that during the quarter Julia A. Esterbrook and Julia M. Esterbrook, and Emma Horton were received into full membership. John Hegeman, Eliza Johnson, Jane Hegeman, Chas. F. Nichols, and Cornelia Johnson were received by letter. The attendance on the classes not very large for the membership ; the prayer-meetings are very well attended and sustained ; the congregations on Sundays good ; two or three persons profess conversion, and others manifest a desire to be saved. Although the state of the church is not altogether what we desire to see, yet we think the prospects are encouraging. The Estimating Committee reported the Pastor's salary at \$1,500, besides the rent of the parsonage (\$600.) Traveling expenses, \$26.71. Support of Presiding Elder, \$50. There being no other business, the Conference was closed by singing the doxology, and benediction by the Presiding Elder.

The regular monthly meeting of the Board of Trustees was held in the class-room, Monday evening, July 22d, Bro. G. E. Currie in the chair. The meeting was opened with prayer by Bro. Benson. Present : Bros. Benson,

Currie, McLean, Moses, and Tippens. Bro. Moses acted as Secretary. The Committee appointed to examine and audit the Building Committee's accounts, including receipts and disbursements on account and in behalf of the new school house, reported that they had examined the same, and found them correct, and on motion, the report was accepted, and the committee discharged. On motion, it was resolved that a special meeting of the Board be held on Monday evening, July 29th, to which the stewards and leaders should be invited, for the purpose of considering the propriety of introducing the "envelope system" of raising the funds to meet the general expenses of the church. There being no other business, on motion, the meeting adjourned.

THE ENVELOPE SYSTEM OF RAISING FUNDS.—Instead of an adjourned meeting of the Board of Trustees, a special meeting of the Joint-Board was held in the class-room, on Monday evening, July 29th, the Pastor in the chair. The meeting was opened by singing,

"A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky,"

and prayer by the Pastor. Bro. D. W. McLean was appointed Secretary. Present: Rev. C. B. Ford, Bros. Benson, Currie, Moses, Nostrand, Lush, Miller, Titus, and Tippens. The special business of the evening was the consideration of the propriety and practicability of introducing the "envelope system" of raising funds, instead of the plan heretofore practiced by making subscriptions semi-annually in the church and congregation, toward meeting the general expenses of the church. Bros. McLean, Nostrand, Currie, and Benson were the

principal speakers on the question, and after considerable discussion was had, on motion, it was resolved that the subject lie over for further consideration at a future meeting. After the benediction was pronounced, the meeting adjourned.

The Sabbath School's Seventh Annual Pic-nic and Excursion this year, was had, as usual, but as we have no ticket or programme or any other notice of the event, we cannot state positively the precise time or the particular place selected for this holiday's enjoyment.

RENTING PEWS OF THE CHURCH.—During the previous history of the church, up to the last years of Bro. Barnhart's pastorate, various methods had been adopted in raising funds to meet the general expenses; but chiefly, by periodical subscriptions, quarterly collections, money paid in classes, fairs, festivals, tea meetings, &c. &c. It was found, after the current expenses had been met, those plans and devices had proved defective, irregular, uncertain, and withal troublesome to the members, and unsatisfactory to the officary. After considerable deliberation, it was resolved to try the Renting of the Pews, as an experiment for raising a proportion of the funds, as a *financial basis* toward meeting the aggregate demand. Arrangements were completed for the new financial departure, and accordingly the members of the church and congregation were notified, and the time appointed for letting the pews, and commencing operations on the new system. As was to be expected, there were a few croakers, who did not sympathize with the movement, who declared that it was unmethodistic, aristocratic, exclusive in principle, and subversive of the old-

fashioned doctrine of "a Free Gospel;" and consequently must fail in accomplishing the end proposed. Notwithstanding these prognostications, the people responded generally with cordiality of feeling and promptly came forward and hired their pews. The rates fixed were moderately low so that all classes could be accommodated without any inconvenience, trouble, or extraordinary expense, from fifty dollars down to ten per annum; with the privilege of single persons securing a sitting at the nominal price of five dollars per annum; and still reserving the galleries free for strangers. By this method, there was raised about one-third of the amount necessary to meet the current expenses for the year; thus leaving a little over two-thirds to be provided from other sources. Upon the whole the experiment was deemed encouraging, although some of the official brethren still entertained the idea, that it would prove detrimental to the growth of the society.

The president of the Board of Trustees being friendly to the change, and anxious to give it a fair trial, felt it was necessary, as far as possible, to remove the prejudice and answer the objections urged against the system, which he essayed to do, by the following arguments:

1st. Renting the pews was not unmethodistic in practice, nor contrary to the discipline in principle; because many of the Methodist churches in towns and cities throughout the Union had adopted the pew system, and there was no rule which he was aware of, in the Discipline forbidding the practice. 2nd. There was nothing as far as Wesley M. E. Church was concerned, either aristocratic or exclusive in its object or design,

as the prices of the pews were so exceedingly low, that the poorest could be accommodated according to their circumstances. Neither was it designed, to exclude any stranger who might happen to visit the church, from any of the pews which were rented by the members ; while those in the galleries were free to all who might come and occupy them without money and without price. 3rd. While the pew system does not increase the burden upon the members, greater than that heretofore imposed, the rents can be collected with less trouble and more regularity, than by the system of repeated application for public subscriptions—thus doing away with the complaint often urged by strangers that “they cannot enter a Methodist church, but they are always begging”—“it is money, money, all the time.” 4th. “Free churches” are a fallacy and snare, as they do not exist in fact, and very few are so endowed, as to preclude the necessity of raising funds to meet their expenditures. 5th. The so called “free” churches too frequently encourage and incite *migratory* habits among the people. Observation has confirmed the belief that many are compelled and induced, to wander about from place to place, as caprice, accident or solicitation may lead them, because they have no settled [Church] local habitation ; while others, to evade the pressure which sometimes is brought to bear upon them on “Subscription or Collection days,” move themselves to other and less desirable quarters. 6th. The pew system, as thus proposed, promotes and engenders a home-feeling and proprietary right, in the house of God, and inspires a healthful spirit of independence, which delights to manifest itself in asserting its prerogative, by regular attendance upon a stated place of worship.

7th. It affords not only better facilities for members of one family to assemble together with one accord, in one place in the "House of Prayer," but serves as a help to parents, in maintaining during the hour of worship, a convenient supervision of their children; while it aids the pastor, in taking a survey of his congregation so as to recognize the regular attendants, and mark with precision the vacant places of the absentees. 8th. The pew system tends to equalize the burden among all classes, at the same time it educates the people up to a proper understanding of their duty and privilege of contributing their substance, in a uniform and systematic manner, for maintaining a preached gospel; while it does not in any way or manner hinder or prevent the enlarged liberality or munificent gifts of the rich and wealthy, to cast of their abundance into the treasury of the Lord, but rather serves to prompt them to greater diligence in this direction. 9th. The pew system is conducive to the building up and sustaining progressive and prosperous congregations and churches—in proof of which, reference may be had to four churches in this immediate neighborhood, not much older than our own, but less favorably situated with regard to accommodation, and which are all numerically larger and better attended and chiefly sustained by renting their pews. Without referring to other evils than those already enumerated as being connected with "Free Churches" it is concluded that the best, most convenient and least objectionable method of raising, at least a fair proportion of the funds for supporting the gospel, is by renting the pews. The experiment was tried only for one year, at Tompkins Avenue, and some of the official brethren thought it was a failure, believing that it was the cause

of keeping many from joining the church, and therefore it was abandoned. Subsequent experience however, proved, that a great mistake had been committed in giving up renting the pews upon so brief a trial, as the congregation instead of increasing by the return to the old system, gradually became less ; so that those who were instrumental in abolishing the pew rents, were obliged to confess that, that method of raising funds had really nothing to do whatever with retarding the progress of the church.

THE PASTOR'S SUMMER VACATION.—From the latter part of July till about the middle of August, the Pastor had leave of absence for his Summer vacation. This period was devoted to visiting his relatives, the Camp Meetings at Sea Cliff, near Oyster Bay, Merrick, L. I., and other places. Upon his return he was summoned to Milford, Conn., on account of his aged father, who had been taken dangerously sick, and for a time it was thought that he would hardly survive. During the Pastor's absence the pulpit was supplied by the Rev. Samuel C. Kellar, Rev. L. D. Nickerson, and other ministers in the neighborhood.

THE ADOPTION OF THE ENVELOPE SYSTEM.—As soon as renting the pews was abandoned, considerable anxiety was felt with regard to the method that should be adopted in raising the funds to meet requirements of the Church. Some of the brethren had no disposition to fall back upon the old plan, of coming before the congregation so frequently, for subscriptions and collections—if any other scheme could be devised which would reduce the number of public appeals for money, they thought it would be an improvement, and one worthy of trial. In the meantime Bro. McLean had been

furnished with information relating to the successful working of the "Envelope System," in some of the New York churches, and he did not see why it should not prove equally successful at Tompkins Avenue ; he therefore brought the matter before the brethren for their consideration. After some discussion was had on the merits and demerits of the plan, the subject was laid over for farther consideration. A regular monthly meeting of the Stewards and Leaders was held in the Class Room on Monday evening, Sept. 16, Rev. C. B. Ford in the Chair. The meeting was opened with prayer. Bro. O. D. Miller was appointed Secretary. When the usual routine business was transacted, the "Envelope System" was brought up for farther consideration. After some lively discussion was had on the subject, by Bros. McLean, Benson, Nostrand, Currie, Miller, Lush and others, on motion, it was resolved that the "Envelope System" should be adopted ; and a committee appointed to carry the same into immediate operation. Bros. McLean and Benson were appointed such committee. The meeting was informed respecting the sad and unexpected death of their late much respected associate Bro. Thos. P. Moses, which took place at his residence, Tompkins Avenue, Aug. 27th, after a few days' illness. After several of the brethren had given expression to their feeling of sorrow and grief, at the loss which the Church had sustained in the death of their departed associate, and sympathy and condolence in behalf of the bereaved family, the meeting adjourned.

The Second Quarterly Conference was held at the Chapel, Willoughby Avenue, Oct. 1st, 1872. The Presiding Elder, Rev. C. B. Sing, in the chair. The session

was opened with prayer by the Elder. On motion, Bro. D. W. McLean was appointed Secretary. Members present : Rev. C. B. Sing, Rev. C. B. Ford, Bros. Benson, Currie, Nostrand, Titus, Tippens, McLean, Lush and Rogers.

The following disciplinary question was asked and answered : What committees shall be appointed ?

1st. On Missions—Bros. Currie, Benson and Rogers.

2d. On Sunday Schools—Bros. Miller, Lush and Potts.

3d. On Tracts—Bro. Titus.

4th. On Church Extension—Bros. McLean, Nostrand and Tippens.

5th. On Church Records—Bros. Currie and Miller.

6th. On Parsonage and Furniture—Bros. Titus and Benson.

7th. The Pastor presented the following report : On Sunday School—Number of schools, 1 ; number of officers and teachers, 34 ; scholars, 245 ; Bible classes, 4 ; conversions, 3 ; volumes in library, 564 ; average attendance of officers and teachers, 23 ; of scholars, 160 ; moneys raised during the quarter by the Juvenile Missionary Society, \$17.13. I have preached several times to the children and catechised them once during the quarter. The state of the school is prosperous and encouraging for the future. Report of the Church—Received into full membership, Edwin Esterbrook, Rachel A. Eden, Jennie Eden, Harriet Evens, Ida Tippens, H. W. Williams. Received by letter, Matilda J. Bardge, Sarah A. Crowell, Johnson Hull, Caroline Hull, Jane Mowlein, Anna Roarbach, Jane E. Stewart, Geo. Sexton, Cloupa Sexton, Maria A. Taylor, Sarah M. Taylor and Thos. Taylor. Dismissed by letter, Thos. J. Gillier. Deceased, Thomas P. Moses. The following

pastoral labor has been performed during the quarter, viz. : I have made 56 pastoral visits and calls ; baptized two adults and three children ; attended 8 funerals and solemnized 3 marriages. The following amounts have been raised for benevolent objects during the quarter : for the Bible Society, \$10. State of the Church is peaceful and harmonious, and some evidences of improvement in spirituality. We propose to hold a prayer meeting after the preaching next Sabbath evening, and continue them through the winter. The faith of the church seems to be strengthening in the expectation of a successful winter campaign.

9th. What amounts have been apportioned to this charge this year for support of the ministry ? Answer. For the Bishop, \$19.50.

10th. What amounts have been received this quarter on the foregoing accounts, and how were they applied ? Ans. To preacher in charge, \$375. To Presiding Elder, \$12.50.

11th. What amount has been apportioned to be raised by this charge this year for benevolent purposes ? Ans. For Board of Church Extension, \$40.

12th. Is there any change desired in the Board of Stewards ? Ans. Added Bros. Sexton, Hotaling, Hill and Potts. Have the general rules been read this quarter ? Yes.

The conference adjourned by singing the doxology, and benediction by the Pastor.

Mr. Ford, Senior, the venerable and beloved father of the Pastor, continued to get worse, and appeared rapidly to be approaching his end, so that he was obliged frequently to visit Milford during this period, and finally, on the 28th of October, the aged pilgrim finished

his course, having fought the good fight, he died in the triumphs of the gospel and entered into his rest. By the death of his father, much anxiety, care and responsibility devolved upon the Pastor in the settlement of the family affairs, and arranging matters suitably for his widowed mother and bereaved sister. In the hour of his affliction the Pastor was sustained by divine grace ; while he had the earnest prayers and sympathy of the church and congregation, for himself and sorrow-stricken family.

THE YOUNG PEOPLE'S LITERARY AND MUSICAL ENTERTAINMENT.—Allusion has already been made to the Young People's Literary Society, which was formed in the Spring of the present year. After having been in operation for little over six months they resolved to furnish a Literary and Musical Entertainment to the church and congregation, and appointed Thursday and Friday, Oct. 17th and 18th, for the same to come off, to commence promptly at 7.45, P. M. The following programme exhibits the character of the entertainment, which was carried out with great credit to the members of the "Union," and satisfaction to the church :

PART FIRST.

1. Prayer, (Chant Ending,) Pastor.
 2. Anthem, " How Lovely is Zion," Choir.
 3. Prologue..... Mr. R. P. McCully.
 4. Solo, " Moses Don't Touch it," Miss Julia Lush.
 5. Reading..... Miss Louise Hegeman.
 6. Reading, " Maud Miller," Miss Jennie Quackenbush.
 7. Solo, " Farewell Leonora," Mr. Harold Booth.
 8. Reading. Mr. D. W. McLean.
 9. Reading, " Paradise and the Peri," Miss Mary E. Stanton.
 10. Solo, " Under the Daisies," Miss Lany Stanton.
 11. Dialogue, " More Frightened than Hurt."
- Tomkins Tremblelimb..... Mr. C. H. Canfield.
- Timothy, (servant)..... Mr. R. P. McCully.

- Landlord Comfort.....Mr. F. B. Nickerson.
 Mrs. Sensation.....Miss Maggie McCormack.
 12. Instrumental, "Beauties of Faust,".....Mr. Harold Booth.

PART SECOND.

1. Duet, "Snow Storm,".....Misses Mary and Lany Stanton.
 2. Declamation, "Red Jacket,".....Mr. Joseph Aspinall.
 3. Solo, "Putting on Airs,".....Miss Maggie McCormack.
 4. Declamation "Stump,".....Mr. William F. Aspinall.
 5. Solo, "Over the River,".....Mr. C. H. Canfield.
 6. Declamation.....Mr. George Walker.
 7. Solo, "Wandering Refugee,".....Miss Jennie Hegeman.
 8. Dialogue, "Mad Cap."
 Antoinette.....Miss Annie Fowler.
 Frank.....Mr. R. P. McCully.
 Mr. Testy.....Mr. F. B. Nickerson.
 Mrs. Testy.....Miss Julia Lush.
 Mr. Beaumont.....Mr. M. Cornell.
 9. Quartette, "The Nation's Prayer,"....Miss Josie Hotaling, Miss
 Lany Stanton, Mr. J. Thompson and Mr. G. Seaman.
 10. Anthem, "How Beautiful upon the Mountains,".....Choir.
 11. Trio, "Good Night,".....Miss Jennie Johnson, Miss Lany
 Stanton and Mr. J. E. Luckey.
 " Farewell."

The Third Quarterly Conference was held in the Class room, Dec. 27th, 1872. The Presiding Elder, Rev. C. B. Sing, in the chair. The meeting was opened with prayer by the Elder. Rev. C. B. Ford was appointed Secretary. Members present, C. B. Ford and T. C. Nostrand. The preacher in charge reported as follows : Sunday School, 1 ; officers and teachers, 32 ; scholars, 250 ; Bible classes, 4 ; volumes in library, 460 ; average attendance of scholars, 165 ; of officers and teachers, 23 ; state of the school, good. Report of the Church: Received into full membership, Mary A. Fowler, Anna Mann, Sarah R. McLean ; received by letter, Sarah Combs, Solomon Hawxhurst, Hattie Hawxhurst and John Tucker ; dismissed by letter, Mary A. Cavel, John Ellis, Alice Ellis, Sarah A. Ellis, Johnson Hull, Geo. Shoular, Jacob Vooris, Sophia

Vooris, James N. Vooris, and Addie Vooris ; deceased, Maria Auld, Maria Eberlee, and Caroline Cathart. The following pastoral labor has been performed during the quarter, viz. : I have made seventy-two pastoral visits and calls, baptized two, and attended five funerals. The following amount has been collected for benevolent objects : Sunday School, \$5 ; subscriptions for the *Christian Advocate*, five. The state of the Church is like too many others, weighed down with a burden of a very heavy debt, and sometimes I have thought this interfered with our spiritual prosperity ; but the brethren seemed resolved to press forward, trusting that a brighter day may soon dawn upon us. We expect to commence extra meetings next week, and are praying and hoping for success.

C. B. FORD, *Pastor*.

Report on Tracts. Ans. Collection taken. Is there any missionary paper taken ? Yes. Have the rules in relation to the instruction of children been observed ? Ans. In part. What amounts have been received this quarter on the foregoing accounts, and how applied ? Ans. Received for Pastor and Presiding Elder in full to date ; applied to Pastor, \$258.34 ; to Elder, \$12.50. When and where shall the next quarterly meeting be held ? Ans. Tuesday, March 18, 1873. The minutes were read and approved ; and the meeting was closed with the benediction.

REPORT OF THE LADIES' AUXILIARY SOCIETY.—The ladies of the church, through the organization known as the "Ladies' Auxiliary Society," during the period of its existence, a little over two years, had not been idle ; they had been prosecuting their work in a quiet, orderly and efficient manner, much to the financial benefit of the

Church, and satisfaction of the Board of Trustees, as will be seen from the following report of the Treasurer :

“Treasurer’s Report of the Ladies’ Auxiliary Society of the Wesley M. E. Church, from January 1st, 1871, to January 1st, 1873 :

Received from monthly subscriptions.....	\$681 57
“ by donations.....	94 75
“ proceeds Tea Meeting.....	140 05
“ proceeds of Strawberry Festival.....	60 25
“ interest on deposit.....	1 08
Total cash receipts for two years.....	\$977 70
Disbursements during the same period :	
Paid for Stationery, &c.....	\$ 1 33
“ to the treasury of Joint-Board.....	231 62
“ for roofing Lecture Room.....	225 00
“ for graining settees for School.....	60 00
“ for carpets for School House.....	364 00
“ to the Treasurer of the Joint Board.....	95 75
Total disbursements for two years.....	\$977 70

LETTIE A. LUSH,

Treas. Ladies’ Auxiliary Society.”

SOCIAL RE-UNION AT THE WESLEY M. E. PARSONAGE.—The Social Re-Union of the members of the Church and congregation, was held at the parsonage, Monday evening, March 17th, a short time before the close of Bro. Ford’s first year’s pastorate, and came off with considerable *eclat*. The following account of the meeting appeared in the *Brooklyn Daily Eagle* :

“Pursuant to announcement, the friends and members of the church and congregation assembled at the parsonage on Monday evening, March 17, to pay their respects to the worthy and devoted pastor, the Rev. C. B. Ford, and his amiable family, on the completion of his first year’s pastorate of the Society.

“The arrangements for this social Re-Union were exclusively conducted by the ladies of the congregation, and, as usual, when anything of this sort is undertaken by them, there is no such thing

as failure, and this occasion proved no exception to the general rule.

"The members and friends of the church began to assemble about 8 o'clock, and in less than an hour thereafter every corner of the parsonage was filled to overflowing. The young people turned out in great force, and there was a full representation of the older and official members.

"Among the more intimate personal friends of the pastor whom we noticed, were the Rev. Stephen Rushmore and the Rev. L. D. Nickerson; the officary of the church were represented by Messrs. Currie, Benson, Nostrand, Titus, Lush, Hotaling, Sexton and Miller.

"After some time was spent in friendly greetings and social interchange of sentiments respecting the present condition and future prospects of the society, the company were invited by the Committee of Management to the dining room, there to partake of some excellent good cheer in the form of substantial refreshments, bountifully provided by the ladies.

"Mr. J. E. Luckey, the talented leader of the choir, with several of its members, contributed very much to the enjoyment of the company, by singing several popular favorite airs, with instrumental accompaniment during the evening.

After spending a very interesting and pleasant evening at the parsonage, the company began to break up about half-past 11 o'clock, hoping they would soon have the pleasure of meeting again, under similar circumstances."

The Fourth Quarterly Conference was held in the Lecture Room of the Chapel, Tuesday, March 18th, at half-past seven o'clock. The Presiding Elder, C. B. Sing, in the chair. The session was opened with prayer by the Elder. On motion, Bro. W. H. Potts was appointed Secretary. Members present, Rev. C. B. Ford, Bros. Robert Benson, T. C. Nostrand, Geo. W. Lush, G. E. Currie, Henry Tippens, D. O. Miller, Geo. Sexton, W. G. Hotaling, Ancel Titus, Jas. Rogers, W. H. Potts and Rev. L. D. Nickerson.

The question being put: What committees shall be appointed? The following committees were appointed:

1st. On Missions—Bros. G. E. Currie, Henry Tippens and W. D. McLean.

2d. On Sunday School—Henry Tippens and D. O. Miller.

3d. On Tracts—Ancel Titus.

4th. On Church Extension—the Pastor and T. C. Nostrand.

5th. On Church Record—Gilbert E. Currie.

6th. On Parsonage and Furniture—Ancel Titus and Rob. Benson.

8th. On estimating Pastor's Salary—T. C. Nostrand, W. D. McLean, W. G. Hotaling.

9th. On Conference Claimants—Robt. Benson and Geo. Sexton.

Are there any reports? Ans. Yes.

Report of the Pastor in charge: Number of schools, 1; officers and teachers, 32; scholars, 250; Bible classes, 4; conversion, 1; volumes in library, 666; average attendance of scholars, 172; average attendance of officers and teachers, 22; the state of the Sunday School encouraging and improving. Report of the Church: received into full membership, H. A. Booth, M. S. Cornell, Neomie Tippens; received by letter, George Rumbolt, Elizabeth Rumbolt, Mary Tucker, Elizabeth Eyre, Alice Prentice, Joseph Dikeman; dismissed by letter, Frank H. Anthony, Cornelia G. Anthony, William Cornell, Caroline Cornell and Hannah More.

The following pastoral labor has been performed during the quarter, viz.: I have made 130 visits and calls, baptized two adults and attended four funerals.

The following amounts have been collected for benevolent objects, during the conference year: For missionary, \$35; Church extension, \$6; Bible cause, \$10;

Tract, \$11 ; Sunday Schools, \$5. Subscriptions have been obtained for our periodicals as follows : *Christian Advocate* 15, *Ladies' Repository* 1, *Quarterly Review* 1, *S. S. Teachers' Journal* 16. The state of the Church : it is greatly embarrassed by debt, which sometimes proves the occasion of discouragement ; still we have a noble band of self-sacrificing men, whose liberality challenges universal admiration. We hope for relief from some source. Spiritually the Church, I think, is prosperous, the attendance on class and prayer meetings have greatly increased of late.

C. B. FORD, *Pastor*.

Report on Missions : Ans. Amount collected throughout the year, \$150. Report on Sunday Schools : Ans. Reported favorable. Report on Tracts : Ans. Some have been distributed. Report on Church Records, (see Report). Report on Parsonage and Furniture : Ans. Wants of the Pastor all supplied. Report of the Trustees : Number of Churches, 1 ; number of Chapels, 1 ; their probable value, \$45,000. Title by which they are held : Ans. The Trustees of Tompkins Avenue Methodist Episcopal Church, Brooklyn, N. Y. Income, \$5,000 per annum. Expenditure, \$5,000. Debts, and how contracted : Funded, \$20,000 ; Floating, \$7,500 ; Total, \$27,500. Insurance on buildings and furniture, \$21,000.

What has been done for Foreign Missions during the year ? Ans. Amount collected, \$35. Is there any Missionary paper taken ? Ans. Yes. Have the rules in relation to the instruction of children been observed ? Ans. As far as practicable. What amounts have been this quarter received on the foregoing accounts, and how applied ? Ans. Preacher's salary paid

in full to date ; Presiding Elder paid in full for one year. What amounts have been raised for benevolent objects this year ? Ans. For Missions, \$35. Church Extension, \$6 ; Tracts, \$11 ; Sunday School, \$5. Who shall be Stewards for the ensuing year ? Ans. Ancel Titus, W. G. Hotaling, G. W. Lush, David O. Miller, Geo. Sexton. Who shall be Recording Steward ? D. O. Miller. Who shall be District Steward ? Ancel Titus. Have the general rules been read this quarter ? Yes. Is there any change desired in the pastorate ? On motion, Rev. C. B. Ford was invited to remain for another year. When and where shall the next meeting be held ? Ans. Thursday evening, June 12, at eight o'clock, P. M.

THE IMPORTANCE OF KEEPING CHURCH RECORDS.—In consequence of the apathy and carelessness which too much prevail with regard to the keeping church records, we present the following report as presented by the Committee to the Quarterly Conference, with the hope that attention may be directed to the subject by the officers of this Church, and the official brethren of sister churches. The Presiding Elders, in their quarterly visitations, we have observed, have had frequently reason to deplore the indifference and carelessness manifested by church officers in regard to keeping the records of their proceedings ; and it is with a view of promoting, if possible, an improvement in this direction, that special attention is called to the following report :

The Committee on Church Records beg leave to report, that pursuant to appointment, they have had under review the official records of the Church, from the date of its organization up to the present time, including the

Pastor's Register, Secretary's and Treasurer's, books of the Board of Trustees and the Joint or Stewards' and Leaders' Board, together with the minutes of the Recording Steward, Sabbath School, Juvenile Home Missionary Society, and the Ladies' Auxiliary Society.

After a careful examination of the books alluded to, the Committee regret to state that, with few exceptions, there has been a great deal of carelessness and irregularity displayed by officers in recording and preserving their official proceedings. Without deeming it necessary or expedient to mention particulars, by referring to places and dates or giving the names of derelict office-bearers, the Committee would simply remark, in the course of their investigation, that they have frequently had occasion to notice instances when meetings were held, and no record of the proceedings have been preserved. With regard to the statistical and financial records, there has also appeared a sad want of attention to collecting the same, and lack of system in keeping the accounts, by not specifying particulars, and permitting one year to overlap, or run into another year's transactions, thereby causing difficulty and confusion in preparing correct balances and annual statements at fixed periods.

In view of these facts, the Committee consider they would fail in discharging their duty, did they confine themselves to reporting errors of omission and commission, without suggesting some measures whereby the same may be corrected and avoided in future ; for this purpose, the Committee would recommend the adoption of the following suggestions, viz. :

First.—The election of such persons only, as are properly qualified to discharge the duties pertaining to

the office, and when appointed, that they be held to strict accountability for due performance of the same.

Second.—As it is necessary, in order to secure punctuality and uniformity in recording the proceedings of the various organizations connected with the Church, so that the official and fiscal year begin and end at fixed or definite periods ; it is recommended that it should be the same as the Conference year, beginning with the first of April, and closing on the thirty-first of March.

Third.—That the annual election of Trustees take place on or about, but not later each year than the 31st of March, and that the annual reports and financial statements be made up so as to correspond with the foregoing dates, and that the same rule be applicable to the election of officers of all the other organizations connected with the Church.

Fourth.—That the books that are being used, or may hereafter be used, by the officers of the various Boards and organizations for recording their proceedings, shall not, by any means, or on any pretense whatever, be considered personal property, but the property of the Corporation, and as such, as soon as they shall be filled up, changed or replaced by others, they shall be returned to the Trustees for safe keeping, as the proper custodians of the same.

Respectfully submitted,

GILBERT E. CURRIE,

D. O. MILLER, *Committee.*

Brooklyn, March 18th, 1873.

After a few favorable remarks were made by the Presiding Elder in relation to the report, on motion,

it was resolved that the report with all the suggestions recommended, be adopted and spread upon the minutes.

The minutes being read and approved, on motion, the meeting adjourned, with the benediction by the Presiding Elder

The young people of the Church about this time were making preparations for holding an Annual Fair and Festival ; the efforts they had made the year before and the success which then attended their labors, gave them encouragement to go forward, and to do something further this year, for the financial benefit of the Church. The following is a copy of the invitation card :

FAIR AND FESTIVAL

BY THE

YOUNG PEOPLE OF WESLEY, M. E. CHURCH,

TOMPKINS AVE., COR. OF WILLOUGHBY,

IN THE CHAPEL ADJOINING THE CHURCH,

MARCH 25, 26, 27 AND 28, 1873,

AFTERNOON AND EVENING.

SEASON TICKETS, 35 CENTS.

According to announcement the Fair and Festival was held at the time and place appointed, and although the proceeds did not amount to so large a sum as that realized the preceding year, yet it proved a successful enterprise, and promotive of much good feeling and social enjoyment among the members and friends, who visited them during the progress of the fair and festival. This brought the first year of Rev. C. B. Ford's pastorate of the charge to a close.

CHAPTER VIII.

REV. CALVIN B. FORD, PASTOR.

THE SECOND YEAR OF HIS PASTORATE.

PURSUANT to notice, the annual election of Trustees was held in the Lecture room of the Chapel, on Monday evening, March 30, between the hours of eight and nine o'clock. Two Inspectors were elected, and at the close of the poll, after counting the votes, it was announced that Bros. Robert Benson and Thos. C. Nostrand were each elected for the term of three years, and Bro. Ancel Titus to serve out the unexpired term of Bro. Thos. P. Moses, lately deceased.

The annual meeting of the Board of Trustees was held in the Class-room, on Monday evening, April 7th, 1873, at eight o'clock. Bro. G. E. Currie in the Chair. The meeting was opened with prayer by Bro. Benson. The Treasurer's Report was read and approved. There being no unfinished business on hand, Bro. Currie vacated the Chair, and Bro. Benson was appointed Chairman, *pro tem.*, when the Board proceeded to the election of officers for the ensuing year, which resulted in the election of G. E. Currie, President, Robert Benson, Treasurer, and W. H. Potts, Secretary. On motion, it was resolved to appoint William Aspinall, Sexton, John E. Luckey, Chorister, and Miss R. Thorpe, Organist, for the ensuing year, at the annual salaries as heretofore paid them, the same to be paid quarterly. G. E. Currie, resuming the Chair, called the attention of

the meeting to the great loss the Church had sustained in the death of their late much esteemed and worthy associate, Bro. Thos. P. Moses, who departed this life on the 27th of August, last, but in consequence of no Board meeting being held since that time, no official action had been taken relative to this sad event. He therefore, submitted for their approval the following preamble and resolutions, which doubtless would receive their serious attention :

WHEREAS, We have learned with profound sorrow the great loss we have sustained in the sudden and unexpected death of our worthy and much beloved associate, Thos. P. Moses, whose demise is the *first breach* which has been made in the Board of Trustees, by death, since the organization of the Society. Be it therefore

Resolved, That, in recording the loss which we and the Church have sustained, in the death of our beloved associate—one of the earliest, most active and useful members—humbly bow with reverence and resignation to the decree of an all-wise, gracious and over-ruling Providence, in this grievous and mysterious dispensation.

Resolved, That while this Board, and the members of the Church, sensibly realize the magnitude of the deprivation which they have been called to bear in the removal of their late associate and Brother, they are reminded of the still greater calamity which has overtaken the sorrow-stricken widow and her fatherless children in this sad hour of bereavement ; do therefore unite in tendering them our sincere sympathy and condolence, praying most earnestly that He who can temper the wind to the shorn lambs—and has promised to

be a father to the fatherless and husband of the widow, will appear in their behalf, and most graciously deal with them in their sore affliction, and sustain them by his providence, and comfort them by the rich bestowment of his grace, so that in the depth of their sorrowful bereavement they may say, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

Resolved, That while we mourn the loss of our deceased friend, we are solemnly reminded of the brevity and uncertainty of life, and admonished to be "ready, for in such an hour as we think not the Son of man cometh," we have the consolation of those who mourn, but not as those without hope, for we believe he has gone to be with Christ, which is better; and that he has left an example worthy of imitation. By his example we are invited to follow him, as he followed Christ—to emulate his piety and godly conversation—his punctuality and zeal in the performance of public and social duty—in his love and attachment to the Church of his choice—to her doctrines, polity and discipline—her benevolent institutions and religious ordinances; in all the positions and relations he was called to fill, he was found faithful; so that we may say of our departed brother, although dead, he yet speaketh, and his works do follow him.

Resolved, That the foregoing preamble and resolutions be entered upon the minutes, and a certified copy of the same be forwarded to the family of our deceased associate, and late Secretary of the Board of Trustees.

GILBERT E. CURRIE, *President*.

W. H. POTTS, *Secretary*.

Tompkins Avenue, Brooklyn, N. Y., April 7th, 1873.

The foregoing preamble and resolutions being read, on motion, they were unanimously adopted. After some further remarks were made, by several of the members, respecting the exemplary conduct of the deceased and particularly with regard to his punctuality in attendance upon the meetings of the Board, and the pride and pleasure he took in keeping correct records of its proceedings, with feeling expressions of sympathy toward the sadly bereaved family, on motion, the meeting adjourned.

JOINT-BOARDS NOT RECOGNIZED BY THE DISCIPLINE.—The constitution of Joint-Boards has already been described in the preceding pages ; and the attentive reader will have observed, that a large proportion of the financial business of Wesley M. E. Church has been transacted at such meetings. At the close of the recent Quarterly Conference, the subject of Joint-Boards became the topic of conversation ; when the Presiding Elder explained that such meetings were not in accordance with the discipline, and he also believed them to be contrary to the law of the State. The Pastor concurred in the views of the Presiding Elder, and thought it preferable for the Board of Trustees and Board of Stewards and Leaders to transact their respective business independent of each other. The President of the Board of Trustees remarked, that he had always entertained the same opinion, and from a careful observation of the workings of both systems ; he believed that the separate and distinct one, was better calculated to promote the interests of the Church.

The subject is not introduced for the purpose of laying down an absolute rule applicable to every case, but simply to record the fact of what has been the

tendency of Joint-Board practice, as far as the history and experience of this Church is concerned.

In the first place, the introduction of so much financial business into the Stewards' and Leaders' meetings, has too frequently monopolized the time and attention of the brethren, so that little or no time was left for the consideration of those subjects directly bearing on the spiritual interest and religious improvement of the Church. In the second place, when the finances have been under consideration the discussions upon them have been chiefly confined to the members of the Trustees' Board; the Leaders and Stewards have been known to make this an apology for non-attendance, and have left the business entirely to be transacted, as they would sometimes say, by the "moneyed men" of the Church. Under such erroneous impressions, month after month would be allowed to pass when scarcely any Stewards would put in an appearance, and the Trustees, with the Pastor, were obliged to transact the business. In the third place, the prejudicial effect of Joint-Board meetings has been further illustrated with regard to the Trustees' meetings. Excepting the annual election, the meeting of the Board for organizing, and appointing the Sexton, Chorister and Organist, and fixing their salaries, there was no other business of importance to be attended to, through the course of the year; and the consequence has been that members became indifferent, the monthly meeting neglected, so that a quorum could hardly be got together to transact any business. To such an extent has this lack of interest and defection been carried on, that for months in succession, no Trustee meeting would be held; and the demoralization of both Boards was the inevitable result.

Joint-Board meetings not unfrequently engendered party feeling, while they divided the strength of the officary, by leaving the control and management of the affairs of the Church in the hands of a few, thereby tending to weaken and repress, rather than advance, the spiritual and material interests of the Society. Stewards and Leaders and Trustees ought to feel their individual responsibility, and strive persistently and conscientiously to do their own work, according to some rule and order, with an eye to the glory of God and furtherance of the Redeemer's kingdom. For these and other reasons which it is unnecessary to enumerate, we conclude that the best interests of the Church are subserved, and the good fellowship and harmony of the brethren better promoted, by each Board transacting its own business separately, but both working vigorously for one common end, the peace and prosperity of the Church and the conversion of sinners.

The regular monthly meeting of the Board of Trustees was held in the Class-room, on Monday evening, May 5th, at eight o'clock, Bro. Currie in the Chair. The meeting was opened with prayer by Bro. Benson. Present, Bros. Currie, Benson, Tippens, McLean, Potts, and Nostrand. The minutes of the previous meeting were read and approved.

The Treasurer reported the total amount of indebtedness to consist of the following items :

Due, borrowed money of Bro. Nostrand.....	\$140 00
Amount due the Treasurer, to date.....	1,835 45
Floating debt, in the form of Notes.....	5,800 00
Funded debt, on Bond and Mortgage.....	20,000 00
Total indebtedness to date.....	\$27,775 45

On motion the report was accepted and ordered on file. The following preamble and resolution were then read :

Whereas, Believing that the temporal and financial affairs of the Church can be better and more systematically attended to by the Board of Trustees at their regular monthly meetings, therefore be it

Resolved, That this Board henceforth attend to the transaction of the business connected with the temporal and financial affairs of the Church, and that such proceedings and action shall be duly recorded in the books of the Board, in order to comply with the requirements of the Discipline, and law of the State. And the better to carry this resolution into practical effect, Bro. D. W. McLean be, and is hereby appointed to act as Assistant Treasurer of the Board. On motion, the preamble and resolution were adopted. On motion the meeting adjourned.

The Sunday School assembled in the Church, as on former occasions, to take part in the Forty-fifth Anniversary of the Brooklyn Sunday School Union. The schools of this district proceeded, by appointment, to DeKalb Ave. M. E. Church. The weather was very propitious—being one of the finest days in the sunny month of May—which brought out a large assemblage of parents, relatives and friends of the children ; so that the whole line of procession was crowded with interested spectators. When the exercises at the Church were over, the school again wheeled into line and counter-marched up and down Bedford Avenue ; after this was finished, the order was given to march to the residence of Father Titus in Kent Avenue. On arriving at the house of their venerable, beloved and afflicted friend,

the scholars and teachers formed into an open square, on the street, opposite the garden ; when Bro. Currie proceeded to acquaint him of their arrival, and suggested, if he was only able to show himself at the parlor window for a minute or two, this would satisfy the children ; but no sooner did the old veteran hear of the visitors than he sprang to his feet, and with tears in his eyes, said that he would go and see them, as he thought it would be the last time he would meet the School on Anniversary day. So wrapping himself up, he left the house, and proceeded to the plot, overlooking the street, and as soon as the children got a glimpse of him they gave him three cheers and then sang one of the Anniversary hymns. During this time, the tears were flowing fast down the veteran's furrowed cheeks. The Pastor addressed Father Titus in a few feeling and appropriate remarks on the object of this unexpected but friendly and affectionate visit, and concluded by hoping with the blessing of God upon the means used he might be spared, and soon have the pleasure of visiting the place so near and dear to his heart, the Sunday School. Father Titus replied, he was very happy to see the children, and exhorted them all to be good and remember the instructions they received, Sunday after Sunday, from their teachers, and should he and they never meet on earth again, he prayed that they would all meet in their Father's house above. He thanked them again and again for their kindly visit—the children sang another hymn, and, when finished many of them came forward and shook his hand and bid him farewell, and then formed in line again and marched to the school-house, where they partook of refreshments.

Father Titus never left his sick chamber again. The disease from which he suffered confined him closely to his bed, from whence he never arose until weeping friends conveyed his mortal remains to their last resting place in Greenwood.

The First Quarterly Conference was held in the Lecture-room, June 13, 1873, at eight o'clock, P. M. Rev. C. B. Sing, Presiding Elder, in the Chair. The session was opened with prayer by the Elder. On motion, Bro. Currie was appointed Secretary. Members present, Rev. C. B. Sing, Presiding Elder, Rev. C. B. Ford, Pastor, Bros. G. E. Currie, Geo. W. Lush, Robt. Benson, and T. C. Nostrand. There was no complaints nor appeals. Report from the Pastor on Sunday School : number of schools, 1; officers and teachers, 31; scholars of all ages, 255; average attendance, 213; I have preached once to the children and catechised them; the state of the school is prosperous, but might be more so by a few more faithful and earnest teachers. Report of the Church : received into full membership, Martha Nickerson; received by letter, Sarah H. Bink, Joseph Dikeman, Mary Caillonest, Elizabeth Eyre, Augusta Osborne, George Nicholson, Maggie Nicholson, Mary Tucker and Virginia Osborne; dismissed by letter, viz.: A. L. Brower, Lithia Gardner, Ambrose Hill, Mary Hill, Alice Prentice, Thomas Taylor, Ellen C. Whipple, Sarah Shields.

The following pastoral labor has been performed during the quarter : visited and made 100 calls; baptized 3 adults and 4 children, and attended 3 funerals. The state of the Church is peaceful and quiet, and our congregations have increased during the quarter, and are larger than the previous one. A few of the mem-

bers are faithful in works of patience and love, but many exhibit very little zeal for the cause they profess to love.

Respectfully submitted.

C. B. FORD, *Preacher in Charge.*

Are there any reports on Missions, Sunday School, Tracts, Church Records, Parsonage and Furniture, Preacher's Salary and Conference Claimants? Ans. None. What amounts have been apportioned to the support of the ministry? For the preacher in charge? None. For Presiding Elder, \$50; for Bishops, \$16; for rent, \$600; for traveling and moving expenses, none; to preacher in charge, \$258.34, including \$25 missionary money. Are there any recommendations for license to preach? None. Are there any reports from the Leaders? Bro. Nostrand's class, whole number, fifty members; average attendance, fifteen. Bro. Benson's class, whole number forty; average attendance, five. Pastor's class, whole number, fifty; average attendance, ten. Young people's class, whole number, fifty; average attendance, twenty.

The next Quarterly Conference will be held Monday evening, Oct. 6th, 1873.

The meeting was closed with the benediction by the Pastor. On motion, the meeting adjourned with the benediction of the Elder.

This year the officers, teachers, and scholars of the Sabbath School anticipated with more than usual pleasure the approaching season for going on their annual excursion, which was not only to a new place, but they were to be accompanied by the Sunday School of Janes' M. E. Church, and extra musical entertainment in the

form of a brass band had been engaged for the occasion. The following is a copy of the card of invitation :

“EIGHTH ANNUAL EXCURSION,

WESLEY M. E. SUNDAY SCHOOL,

TO EAGLESWOOD PARK,

ON THURSDAY, JULY 10TH, 1873.

The new and elegant steam tug JANE KENNEDY, and large and commodious Barge REPUBLIC, will leave foot of South Sixth street, at half past eight, A. M., sharp.

SPLENDID BALL AND CROQUET GROUND.

ADULTS' TICKETS, 50 CENTS.”

The excursion and pic-nic was really a success in every particular ; the weather was all that could be desired, and the company most agreeable, and the whole affair resulted financially and socially much better than had been anticipated, and no accident occurred to mar or destroy the festivities of the occasion ; the excursionists returned home in the evening, perfectly delighted with their day's recreation and enjoyment.

The monthly meeting of the Board of Trustees was held in the Class-room, Monday evening, July 14th, at eight o'clock. Bro. Currie in the chair. The meeting was opened with prayer by Bro. Nostrand. Present, Bros. Nostrand, Tippens, Benson, McLean and Currie. The Chairman presented the following report of the Ladies' Strawberry Festival, as furnished by Mrs. Thos. P. Moses, the Treasurer :

Total receipts.....	\$131 30
Total expenditures.....	39 05

Balance paid over to the Trustees.....	\$92 25
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On motion, the report was accepted, and the thanks of the Board tendered to the Committee for their efficient services.

The Treasurer reported a total indebtedness due him to date of \$1,935.45, with a further indebtedness for salaries now due, amounting to \$278.50 ; thus making a total liability of \$2,060.50. Taking into account the extra disbursements which had been made during the past six months, the financial condition of the Church was considered improved, and afforded encouragement for the future. The "Envelope System" was recommended to be more earnestly urged upon the members of the Church and congregation. The Treasurer's report was accepted.

On motion, the meeting adjourned.

The monthly meeting of the Board of Trustees was held in the Class-room, on Monday evening, Sept. 8th, at eight o'clock, p. m. Bro. Currie in the Chair. The meeting was opened with prayer by Bro. Nostrand. Present, Bros. Currie, Benson, Nostrand, McLean, Tippens and Potts. The Treasurer reported a total indebtedness due him to date, of \$2,447.20, including \$300 of borrowed money, toward meeting the last six months' interest. The report, on motion, was accepted. John E. Luckey, the Chorister, applied for the use of the Church to hold a concert of sacred music, the proceeds to go toward the purchase of a new organ for the use of the Church. On motion, it was resolved that the application for the use of the church be granted for such object. On motion, it was resolved that Bro. Benson be authorized to have the roof of the school-house painted. On motion, the Pastor and Bro. Luckey were appointed a committee to procure suitable hymn books,

set to music, to be used at Wednesday prayer meetings. On motion, it was resolved that the services on Sunday be regularly advertised in the *Brooklyn Daily Eagle*.

On motion, the meeting adjourned.

Second Quarterly Conference was held at the Classroom, on Monday evening, Oct. 6th, 1873. The Presiding Elder, Rev. C. B. Sing, in the Chair. The session was opened with prayer by the Elder. On motion, Rev. C. B. Ford was appointed Secretary. Present, Rev. C. B. Ford, Bros. Currie, Lush, Tippens and Miller. There being no complaints or appeals, the Pastor reported on Sunday School : That he preached once to the children and catechized them once during the quarter. The state of school was about the same as last quarter. Report of the Church : Received into full membership, George F. Beardsley, Caroline Beardsley, Minnie E. Beardsley, Emma Bishop, Joseph B. Stanton, Mary E. Hawxhurst. Received by letter, Maria Cowan, Mary Cowan, Joseph R. Hall, Kate Stevens, Lizzie Tippens. Dismissed by letter, Eliza Cavill, Josephine Lawrence Brown, George Sexton, Clarissa Sexton and Henrietta Wisks.

The following pastoral labor has been performed during the quarter : I have made about one hundred pastoral visits and calls ; baptized four children and attended five funerals. The state of the Church is as follows : there is at present some manifestation of an increasing interest in the spiritual prosperity of the Church. The prayer meetings are very well attended, and there has been one case of conversion recently. We are hopeful. Respectfully submitted.

C. B. FORD, *Preacher in charge*.

No report on Missions, Tracts, and Preacher's salary.

What amounts have been received on account of the foregoing, this quarter, and how have they been applied? Ans. To preacher in charge, \$375. What amounts have been apportioned to be raised this year for benevolent purposes? Ans. For Board of Church extension, \$32. Is there any change desired in the Board of Stewards? Yes. Bro. George Sexton resigned and Bro. John Tucker appointed. Has any money been raised for the Rockville Centre Parsonage suit? Expect to raise the amount assessed, \$6.

Are there any reports from Leaders? Bro. Nosstrand's Class, fifty, whole number; average, about twelve. Bro. Benson's Class, whole number, forty; average attendance, six. Pastor's Class, whole number, fifty; average attendance, twelve.

When shall the next Quarterly Conference be held? Thursday, Dec. 11, at 7½, P. M. The meeting adjourned with the benediction by the Pastor.

The ladies of the Church, at this time, were preparing to hold their usual annual Tea Meeting, which was looked forward to with interest, as an occasion when they anticipated a social reunion of the friends, and former members of the Church, who had removed to other locations, but desired to return a friendly visit, and have a "good time," at the Ladies' annual Tea Meeting. As there were no protracted meetings in progress at this season, the ladies made the best of the opportunity thus afforded; social intercourse and mutual enjoyment being their aim rather than any financial gain; we may safely affirm they succeeded well in accomplishing their object. The following ticket admitted its bearer to the Chapel, and secured to the same lucky individual an excellent cup of tea:

"THE LADIES
OF THE
WESLEY M. E. CHURCH,
WILL HOLD THEIR ANNUAL
TEA MEETING,
IN THE CHAPEL, ON WILLOUGHBY AVENUE,
THURSDAY EVE'G, Nov. 6, 1873.
TICKETS, 50 CENTS.

Please preserve this coupon and present it for supper."

Among the number of visiting friends this evening, the ladies had the pleasure of meeting with their former Pastor, the Rev. F. C. Hill, and his amiable lady. The ladies, and gentlemen too, on this occasion, had a right, good, sociable time, and a first-rate supper, and the result of the whole was, that a respectable contribution passed over to the credit of the Treasurer of the Board of Trustees.

The third quarterly meeting for the Conference year, was held at the Parsonage, on Thursday evening, Dec. 11th, at eight o'clock, P. M. Presiding Elder, Rev. C. B. Sing, in the Chair. The session was opened with prayer by the Presiding Elder. Bro. G. E. Currie was appointed Secretary. Present, Rev. C. B. Ford, Bros. T. C. Nostrand, G. W. Lush, Henry Tippens and G. E. Currie. There being no complaints or appeals, the Pastor presented the following reports on the Sunday School and state of the Church :

Sunday School, 1 ; officers and teachers, 30 ; number of scholars, 248 ; average attendance of teachers and scholars, 177. He had not preached to the children, but had catechized them, during the quarter. State of

the School not materially changed since last quarter. The Pastor received during the quarter into full membership, George H. Hinds ; and by letter, Edward Gullifar, Mary M. Gullifar, Gertrude McCottar. Dismissed by letter, Matilda J. Burdge, Sarah H. Brink, Rebecca Carlisle, Augusta Osborne, Virginia Osborne. Pastor made over one hundred pastoral visits and calls. Baptized one infant, and attended seven funerals during the quarter.

The following amounts had been collected for benevolent objects, Tracts, \$5; Freedmen's Aid, \$5; Sunday Schools, \$5. The state of the Church is financially oppressed, but do not despair of relief. Spiritually we are trusting in God ; and the signs of the present indicate advancement in the future.

Reports on Missions, none. On Sunday School, none. Sunday School collection, \$5. On Tracts, some distributed. On Church Records, all right. On Parsonage and Furniture, all right. On Preacher's Salary, fifteen hundred dollars, and house rent. What has been done for Missions? Nothing. What for Church extension? Nothing this quarter. What amounts have been received for the support of the ministry, and how applied? Ans. Salary of Pastor paid up to first of November. Missionary Conference fund paid, \$25. To Presiding Elder, for six months, \$25. Paid for rent of Parsonage, during the year, \$600. Is there any change desired in the Board of Stewards? Ans. None. Are there any recommendations for license to preach? Ans. None. Have the general rules been read? Yes. Are there any reports from Leaders? Bro. Nostrand's Class, forty-four on the books, with an average attendance of twenty. Bro. Benson's Class, an average attendance

of six. Pastor's Class, fifty names on the books ; average attendance of fifteen. Young People's Class, fifty names on the roll ; average attendance of twenty-one. When shall the next Conference be held ? March 5th, 1874. The meeting was closed with the benediction by the Pastor.

During the same evening that the Quarterly Conference was held, the "Grand Concert of Sacred Music came off, at the Wesley M. E. Church, Thursday evening, Dec. 11, 1873, admission fifty cents," under the leadership of Mr. John E. Luckey, the Chorister. He was ably assisted by several ladies and gentlemen from sister churches, and the entertainment was one of the best ever held in the church, and gave great satisfaction to all present. The attendance was not as large as had been anticipated, nor such as the superior character of the performance deservedly merited. The proceeds of the concert were devoted toward paying for the new Harmonium for the use of the Choir.

The Sunday School assembled on Christmas day, in the Chapel, where the children were entertained, as usual, by the officers and teachers, and abundantly supplied with fruit, confectionery and cakes.

The time-honored "Watch-night" was held in the Chapel on New Year's eve, as usual. At the close, after the Pastor had wished all present the compliments of the season, he invited them to call at the parsonage, where he would be happy to see them, but as he was not in the habit of making "New Year calls," he hoped that none would be disappointed or consider themselves neglected by his not visiting on that day.

This winter's regular campaign, with its usual accompaniment of protracted meetings, although later

than usual in commencing, was attended with at least more than ordinary interest, and religious feeling. The interest awakened among the young, and especially the children of the Sabbath School, was exceedingly encouraging to the officers, teachers and parents to witness the desire on the part of the children to flee the wrath to come, and lay hold on eternal life, by coming, in the days of their youth, to the out-stretched arms of a loving and all-sufficient Savior. As the Winter advanced the revival spirit increased in interest and the prayer meetings continued to be well attended. One feature in this revival, is worthy of especial notice, that is, the young persons who came forward to the altar for prayers, the majority were boys. This circumstance served to touch the feelings of parents and members of the Church with peculiar tenderness and sympathy. When one after another of those youths arose to testify, to the power of saving faith in the atoning blood of Jesus, and were able to rejoice in a sense of God's pardoning favor and love, so that they could joyfully say—

“ My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And Father! Abba Father cry!”

It was refreshing to see the big drops of grateful tears welling up, and rolling, in copious streams, down their cheeks, while they breathed a fervent prayer that these youth—the children of pious parents—should be kept, steadfast to the end, and become pillars in the house of God, to go out no more forever. It is but giving a faint expression of the feeling which prevailed through-

out the congregation, to say that an unusual amount of interest and sympathy was felt and taken in the salvation of these boys. Some of the youngest of the number, immediately on finding peace, through believing in Christ, became earnest, and eloquent exhorters in calling upon their companions and friends to come out on the Lord's side, and like them, by repentance toward God, and faith in the Lord Jesus Christ, find peace and happiness to their souls. These juvenile exhorters, for a time, put to blush many of the older and more experienced christians in the Church by their boldness and courage in standing up and "speaking and testifying for the Master."

The protracted meetings at length came to a close, and the numerical result to the Church, of the winter's campaign, is given by the Pastor in his report, at the fourth Quarterly Conference, which was held in the Class-room of the Chapel, March 5th, 1874. The Presiding Elder, C. B. Sing, in the Chair. The session was opened with prayer by the Rev. L. D. Nickerson. On motion, the Rev. C. B. Ford was appointed Secretary. Members present, Rev. C. B. Ford, Rev. L. D. Nickerson, John Tucker, G. E. Currie, W. G. Hotaling, T. C. Nostrand, Henry Tippens and D. O. Miller.

What committees shall be appointed? On Missions, G. E. Currie, T. C. Nostrand and D. W. McLean. On Sabbath Schools, Geo. F. Beardsley, Geo. Nicholson and W. G. Hotaling. On Tracts, John Tucker and Caroline Aspinall. On Church Extension, Henry Tippens, D. L. Nickerson and Robert Benson. On Church Records, G. E. Currie. On Parsonage and Furniture, Rob't Benson and D. W. McLean. On Church Music, G. E. Currie and D. O. Miller. On estimating Preach-

er's Salary, T. C. Nostrand, D. W. McLean and G. E. Currie. On estimating amount necessary for Conference claimants, W. H. Potts, G. E. Currie and John Tucker. Are there any complaints? None. Any appeals? None. The preacher in charge reported, on the school, as follows :

Number of schools, 1 ; number of officers and teachers, 33 ; number of scholars of all ages, 250 ; number of scholars, fifteen years of age and over, 47 ; under fifteen, except the infant class, 123 ; infant class scholars, 80 ; average attendance of officers and teachers, 26 ; average attendance of scholars, 171 ; number of conversions during the quarter, 16. I have not preached to the children, but catechized them three times during the quarter. The state of the school is healthy and encouraging.

Received by letter, Geo. Atkinson, Horatio Berry, Jacob Blackney, Elizabeth Blackney, Mary Hoffman, Laura E. Peden, Rositta Lewis, Chas. D. Wadsworth, Martha C. Wadsworth, William D. Wadsworth. Dismissed by letter, viz. : Maria Cowan, Mary Cowan, Solomon Hawxhurst, Hattie Hawxhurst, Emily Holman. Deceased during the quarter, Ancel Titus. Withdrawn, Joseph Aspinall, Carrie H. Granger, Isaac Myers, Emma Longi, Julia N. Wendell. The following pastoral labor has been performed during the quarter. I have made two hundred and twenty pastoral visits and calls, attended seven funerals, and baptized ten adults and one infant. The following amounts have been collected for benevolent objects during the quarter : For Church extension, \$10 ; Bible Society, \$10. Subscribers have been obtained for our periodicals, as follows : *Christian Advocate*, 21 ; *Ladies' Repository*, 1 ; *Quarterly Review*, 1.

The State of the Church : There has been manifested an increased interest in spiritual matters during the whole quarter, and especially since the 1st of January, 1874. Not less than fifty persons have professed conversion, thirty-nine of whom have joined the Church on probation; of these eighteen are heads of families. The Church has been greatly blessed also in the general quickening of her members. Respectfully submitted.

C. B. FORD,

Preacher in charge.

Report on Missions, verbal report. On Sunday School, no report. Church extension, collection taken, \$5. On Church Records, verbal report, all right. On Parsonage and Furniture, no report. Report of the Trustees on Church Property : Value of property, \$45,000 ; debt on same, \$27,500 ; insurance, \$21,000. What amounts have been received for the support of the ministry, and how applied ? To preacher in charge, \$258.33. Presiding Elder, \$12.50. Sabbath School, \$5. Church extension, \$10. Tracts, \$5. Sunday School Union of the M. E. Church, \$5. For Education, \$8

Is there any change desired in the Board of Stewards ? Yes ; appointment of J. P. Cook. Who shall be Stewards for the ensuing year ? George W. Lush, W. G. Hotaling, D. O. Miller, Jacob R. Cook and Geo. Nicholson. Who shall be Recording Steward ? David O. Miller. Who shall be District Steward ? Geo. W. Lush. Are there any recommendations for license to preach ? Yes ; John Tucker was recommended and license granted. Have the general rules been read during this quarter ? Yes. Have the rules in relation to the instruction of children been observed ? In part.

District Stewards meet at South Second Street, Monday, May 4th, at 1:30, P. M. Are there any reports from the Leaders? Bro. Tucker's Class, average attendance, seven. The Classes are about to be rearranged. When and where shall the next Quarterly Conference be held? Thursday, May 11th, 1874.

Pursuant to a resolution passed at the Quarterly Conference of the Wesley M. E. Church, held in the Class-room, Thursday evening, March 5th, the undersigned was appointed a committee to draft resolutions relative to the death of Father Ancel Titus, who departed this life on Thursday evening, February 26th, in the eighty-fourth year of his age. The following is submitted as the report of such committee:

Whereas, It has pleased God, in his providence, to remove from our midst, after a protracted and painful illness, our venerable father, and much-beloved friend and associate, Bro. Ancel Titus, in the eighty-fourth year of his age, at the close of a long career of unremitting activity, perseverance and zeal, in helping to sustain the temporal and spiritual interests of the Church, and advancement of the Redeemer's kingdom, has finished his course, having kept the faith, and entered into the rest that remaineth for the people of God.
Be it

Resolved, That, while bowing with meekness and submission to this afflictive dispensation, and while feeling sensible of the almost irreparable loss we have sustained, in the death of our venerable friend and associate, we do, nevertheless, gratefully acknowledge the goodness and mercy which has been vouchsafed, in continuing his life for so many years, and granting him that unusual degree of health and strength, and vigor

of mind which he enjoyed ; and for the bestowment of the ability and disposition to contribute liberally of his substance and labor, to advance the prosperity of Zion. Furthermore, by this solemn dispensation we are reminded, that while the Head of the Church buries the workmen he carries on his work ; we are encouraged to hope, that the mantle of our departed friend may fall upon some worthy and duly qualified successor. Be it

Resolved, That we hereby tender the aged, bereaved and sorrowing widow, our most heart-felt sympathy and condolence, in this trying hour of her affliction, praying that she may be able, by divine assistance, to cast her care upon Him who careth for her, and has promised to be a father to the fatherless and husband of the widow. We would further remind her, for her comfort and consolation, that she is not called to mourn as one without hope, but rather, to rejoice that her beloved and lately departed husband, has fought the good fight, and finished his course and gone to be with Christ, which is better ; he has only preceded her a little sooner, and by and by, should she prove faithful to the grace given, she will meet him again, "on the fair banks of the deliverance," where neither sickness, pain or death, are felt or feared no more. Be it

Resolved, That the foregoing preamble and resolutions be engrossed upon the minutes, and a copy of the same furnished to the family of deceased.

GILBERT E. CURRIE, *Committee.*

Tompkins Avenue, Brooklyn, March 12, 1874.

On motion, the foregoing preamble and resolutions, were unanimously adopted. The old familiar Doxology—

“ Praise God, from whom all blessings flow,
Praise Him all creatures here below ;
Praise Him, above, ye heavenly host,
Praise Father, Son and Holy Ghost ”—

was sung, and the benediction pronounced by the Pastor, and the Conference adjourned. At a special meeting of the official brethren, held during the month of March, the Pastor was invited to return to the charge for another conference year, which he cordially accepted. Thus closed the Rev. C. B. Ford's second year's pastorate of the Church.

CHAPTER IX.

REV. CALVIN B. FORD, PASTOR.

THE THIRD YEAR OF HIS PASTORATE.

WHILE the pastor was absent at Conference, the Trustees were notified by the owner of the parsonage, that he required the house on and after the first of May, either for himself or to lease to a near relative of his own. Before looking out for, or engaging another parsonage, it was deemed advisable to leave the matter open until Bro. Ford returned from Conference, as it was possible he might for one year prefer going to boarding instead of keeping house, especially as he expected to spend some time during the summer at Milford, Conn., with his friends. The matter of looking after a new parsonage was consequently deferred, until the Trustees had had an opportunity of consulting with the pastor on the subject.

Pursuant to notice the annual election of Trustees was held in the class-room of the chapel on Monday evening, April 4th, between the hours of eight and nine o'clock, to elect two to fill the places of David W. McLean and Henry Tippens, whose term of office was about to expire, and one to serve the unexpired term of Ansel Titus, lately deceased. Two inspectors were elected, and the poll was opened at the time appointed. The hour for closing having arrived, the inspector counted the votes, which resulted in the election of David W. McLean, Henry Tippens, and Geo. E. Clark.

The annual meeting of the board was held on Monday evening, April 13th, in the class-room of the chapel, Bro. G. E. Currie in the chair. The meeting was opened with prayer by Bro. Benson,. Present: Bros. Currie, Nostrand, Benson, Tippens, McLean and Clark. Bro. McLean was appointed Secretary.

The Treasurer reported as follows :

Amount of Bonded Debt.....	\$20,000 00
Amount of Floating Debt.....	5,800 00
Amount Due the Treasurer to date.....	1,936 51

Total indebtedness April 13, 1874..... \$27,736 51

On motion the Treasurer's report was accepted. There being no other unfinished business, the Board proceeded to the election of officers for the ensuing year, which resulted in the election of G. E. Currie, President; Robert Benson, Treasurer; and David W. McLean, Secretary. On motion it was resolved, that the services of the sexton, chorister, and organist, be continued for the ensuing year, at the same salaries that were paid them the preceding one.

On motion it was resolved to adjourn, to meet again April 27th, to consider the subject and take whatever action might be deemed necessary respecting the propriety of leasing another parsonage.

The adjourned meeting of the Board of Trustees was held April 27th, in the class-room of the chapel, Bro. Currie in the chair. The meeting was opened with prayer by the chairman. Present: Bros. Currie, Nostrand, Benson, Tippens, Clark and McLean. The meeting was informed that the pastor in consultation with the Stewards, had resolved, instead of boarding,

to continue housekeeping, and desired that a parsonage might be procured for him at the earliest convenience. On motion it was resolved that Bro. Benson be authorized to secure a suitable parsonage at a rental not to exceed six hundred dollars per annum. There being no other business, the meeting adjourned.

A special meeting of the Board of Trustees was held in the class-room, May 4th, at the usual hour, Bro. Currie in the chair. The meeting was opened with prayer by Bro. Benson. Present: Bros. Currie, Benson, Nostrand, Tippens, and Clark. Bro. Clark was appointed Secretary *pro-tem*. Bro. Benson reported, that since the Board last met, he had looked around the neighborhood and could find no house so suitable as the one at No. 167 Tompkins Avenue, a brick, three story and basement building, at a rental of six hundred dollars per annum, the rent to be paid monthly; he had secured a lease of the same, from Mr. J. E. Cornell, on condition that the house be put into good tenantable order. Although the owner had resolved not to lease the house at so low a figure, yet through the good offices of the agent he was prevailed upon, to allow the Trustees to have it for six hundred dollars. The report was accepted. On motion, Bros. Benson and Nostrand were appointed a committee to examine into the condition of the church edifice and to report at the earliest convenience, what repairs were necessary to be made, and ascertain the cost of putting the same into proper order. On motion the meeting adjourned.

The Sunday School, officers, teachers, and scholars, assembled, according to appointment in the school

house, Willoughby avenue, Wednesday noon, May 25, 1874, preparatory to taking part in the forty-fifth anniversary of the Brooklyn Sunday School Union; the weather was most propitious; the young ladies decked themselves in their summer attire, and the boys decorated their coats with spring flowers. At the time appointed, the scholars formed into marching order, the word of command being given, they proceeded to join the procession on De Kalb avenue, and from thence marched in line to St. Matthew's Episcopal Church on Throop avenue, where they listened to a brief address and sang several anniversary hymns. On returning from the church, the school formed again into line, and marched and countermarched on De Kalb avenue, and then proceeded to the chapel, where the children partook of refreshments, and after singing one or two more hymns, they were dismissed with the benediction by the pastor.

PREPARATION FOR REPAIRING THE CHURCH.—The subject of repairing the church was a matter that had frequently of late, engaged the attention of the officary. The amount of funds necessary to meet the expense of doing the job thoroughly, at the lowest calculation, would be considerable, especially when taken in connection with the sum necessary to be raised to meet the current expenditure. When the building was constructed, the slates with which the architects insisted upon covering the roof, in the estimation of some people, were considered far too heavy for a frame and brick building, and that there was danger from their weight of damaging the church. The timbers in the roof, from the time the slates were put on, showed a sagment had taken place, producing a slight bulge

in the frame, and this helped to confirm the opinion already formed, that the building was not safe. But that such apprehensions were groundless, was proved by the fact, that during the years it had been occupied, and the number of severe storms which had tested its strength, there was no misplacement of joists nor breaking of plaster on the ceiling or walls. Still the hue and cry had been raised and was kept up, by certain interested and evil disposed parties, which tended in some degree, to interfere with the growth of the society. It was now proposed that the roof should be altered, the slate taken off, and the spire braced, and to make assurance doubly sure, strong iron rods should be introduced between the ceiling and the roof, and clasped round the upright beams in buttresses. Beside these alterations, it was necessary that the whole building should be painted internally and externally, so that upon the lowest estimate, the cost of the work required to be done, would not fall short of three thousand dollars. It was therefore a matter of grave consideration how this additional amount to the ordinary expenses could be raised ; nevertheless the brethren were resolved to go forward, as will be seen, from the action taken at the next meeting of the Board, held June 8th, Bro. Currie in the chair. Members present: Bros. Benson, Nostrand, Potts, McLean, Tippens, and Currie. The meeting was opened with prayer, Bro. McLean Secretary. The committee on repairs reported that the cost of covering the roof with the best tin plates, and painting the outside walls and roof, would be about one thousand four hundred dollars, and if the spire required bracing, and the inside of the church and chapel should be painted, this

would involve an additional expenditure of about one thousand four hundred dollars, making a total expenditure of about two thousand eight hundred dollars. On motion the report was accepted, and the committee authorized to proceed without delay, and consult with the contractors, and ascertain if the spire could be braced, so as to render it perfectly secure, and if so, to get an estimate of the cost, and report at their earliest convenience. On motion, the meeting adjourned.

The first quarterly meeting for the present conference year was held in the class-room, June 12, 1874, Presiding Elder, Rev. C. B. Sing, in the chair. The meeting was opened with prayer, by the Elder. Present: Rev. C. B. Ford, Bros. T. C. Nostrand, Geo. W. Lush, Robert Benson, Chas. D. Wadsworth. C. B. Ford was appointed Secretary. Questions to be answered.

1st. Who is approved as Sunday School Superintendent? Ans. D. W. McLean.

2d. Who are approved as Trustees? Ans. D. W. McLean, Henry Tippens, and G. E. Clark.

4th. Are there any complaints? Ans. None.

5th. Are there any appeals? Ans. None.

6th. Are there any reports? Ans. Yes, from the Pastor: on mission, none; on Sunday School, none; on tracts, some distributed; on Church Records, none.

9th. What amounts have been appropriated to this charge this year, for the support of the ministry? For the preacher in charge, no report; for Presiding Elder, fifty dollars; for the Bishop, sixteen dollars; for rent, six hundred dollars; for traveling expenses, none; for church extension, no report.

10th. What amounts have been received on account

of the foregoing this quarter? For preacher in charge, one hundred and seventy-eight dollars sixty-seven cents; on rent, one hundred and fifty dollars.

18th. Are there any recommendations for license to preach? None.

23d. Have the general rules been read this quarter? Yes.

24th. Are there any reports from leaders? Bro. Nosstrand's class, sixty members, average attendance twenty. Bro. C. D. Wadsworth's class, twenty-five members, average attendance thirteen. D. W. McLean's class, no report. John Tucker's class, no report. Pastor's class, average attendance, eight.

The Pastor reported as follows on the Sunday School:

Sunday School 1; officers and teachers, 34; scholars, 250; scholars fifteen years of age and over, 65; scholars in infant class, 80; average attendance 170; *Sunday School Advocates* taken 150; *Sunday Journals* 25. Have not preached to the children, but have catechized them monthly, during the quarter. The state of the school is encouraging, especially in view of some new teachers who have recently joined it.

Report of the church: Received into full membership, Phœbe J. Dikeman, Addis H. Sealy, and Sarah Watson.

Received by letter, Hannah R. Curran, John R. Curran, Marie C. Curran, and Mary Lewis. Dismissed by letter, Mary Callonette, Edward Gullifar, Mary E. Gullifar, Charles K. Nichols, Lucy A. Quackenbush, Jennie Quackenbush, Chas. Terry, Eliza Terry, and Anna A. Terry. Withdrawn, Harriot Evans.

The following Pastoral labor has been performed

during the quarter. In consequence of extra labor in connection with removal of parsonage, the Pastor was only able to make sixty pastoral visits, and the most of these have been to the sick, and strangers, attended four funerals, and baptized one adult and four children. The state of the church is harmonious and hopeful

The minutes were read and approved, and the meeting was closed with the benediction by the Presiding Elder.

A special meeting of the Board of Trustees was held June 15th, at the usual time and place. G. E. Currie in the chair. The meeting was opened with prayer. Bro. D. W. McLean, Secretary. Present: Bros. Benson, Nostrand, Currie, Tippens, Potts, Clark and McLean.

The committee on repairs, Bros. Benson and Nostrand, reported that they had visited Mr. Rogers, the builder, and he had assured them, that the spire could be braced to make it one of the strongest in the city; it was his opinion however, and that of Mr. Teckritz, that it was now safe, but to silence all croaking and misgivings on the subject, he would recommend the Trustees to put in additional timbers, so as to make it doubly secure, at a cost, including alteration of the roof, not exceeding two thousand dollars. The report was accepted and the committee empowered, to give out the contract for the work at the sum named.

At the suggestion of Bro. Nostrand, it was deemed a suitable opportunity, to ascertain how much the Board would personally subscribe towards the proposed repairs. Upon canvassing the members present, the amount subscribed there and then reached the sum of fifteen hundred and twenty-five dollars, including one hundred subscribed by the Pastor. It

was then resolved that the Trustees go before the church and congregation next Sunday morning for a subscription toward defraying the expenses of repairing the church. On motion the meeting adjourned with the benediction.

On the Friday evening June 19, the ladies held their annual strawberry festival, the proceeds of which were devoted to assisting the Trustees to repair and beautify the church.

The following is a copy of the card of admission :

"THE LADIES
OF THE
WESLEY M. E. CHURCH
WILL HOLD THEIR
ICE CREAM AND STRAWBERRY FESTIVAL
In the Chapel on Willoughby Avenue,
FRIDAY EVENING, JUNE 19, 1874.
Tickets, 50 cents.

The holder of this is entitled to refreshments."

This festival, like its predecessors, proved a social and financial success.

The Sunday School annual excursion this year, came off with unusual *eclat*, the children, officers, teachers, and friends being somewhat elated with the prospect of having the church and school-house put into thorough repair at an early day, and especially as the movement had met with general encouragement on the part of the church and congregation.

The Sunday School of Janes' M. E. Church, joined the Wesley School, and not only shared in the general expense, but contributed largely to the enjoyment of the day's excursion.

The following is a copy of the card of invitation :

"THE NINTH ANNUAL EXCURSION
OF THE
WESLEY M. E. SABBATH SCHOOL,
To Oriental Grove, East River,
ON WEDNESDAY, JUNE 24TH, 1874.

The splendid propeller William Murbaugh and the commodious barge, J. R. Baldwin, will leave pier foot of Sixth street, Williamsburg, at nine, A. M. sharp.

A splendid brass band will be in attendance.

Good base-ball and croquet ground.

ADULTS' TICKET - - - - FIFTY CENTS."

Rev. John Stansbury, of Jane M. E. Church, and J. W. Barnhart, of Forsyth street M. E. Church, and Rev. C. B. Ford, accompanied the excursionists. Messrs. Luckey and Pearsall, exerted themselves to their utmost in furnishing musical entertainment to the company. The Sunday School excursion this year, taking it all and all, proved remarkably successful.

The committee on repairs prosecuted the work with commendable activity and zeal. Sunday, June 21st, after the morning service, an appeal was made to the congregation, in behalf of the Trustees, for funds toward repairing the roof, bracing the spire, and painting the building. The appeal was responded to most liberally by the members present; and at the close, it was announced that the subscriptions received that morning, with the sums formerly subscribed, were sufficient to cover the contemplated alterations and repairs. The congregation was further informed that immediately after the 4th of July, the repairs would

be commenced, and during their continuance, while the church was closed, the services would be conducted in the chapel. During the Pastor's summer vacation, he promised that the pulpit would be supplied with efficient and acceptable substitutes, and he trusted that while the repairs were in progress, there would be no falling off in attendance upon the Sunday, and week-night services.

On the second Monday of July the alterations and repairs were commenced in right earnest, and prosecuted with vigor until completed. While the work was in progress, it was resolved to alter the gas fixtures on the pulpit platform and round the galleries, on an improved plan, by substituting in the place of the branch jets, a large patent circular reflector suspended from the ceiling, as the best mode of lighting the church.

THE SUNDAY SCHOOL SUPERINTENDENT'S VISIT TO SCOTLAND.—Bro. David W. McLean, having for some time past devoted himself unremittingly to business, without taking any rest or recreation that was necessary for the preservation of his health, he finally resolved to make a short visit to the place of his nativity, Dumfriesshire, Scotland, from which he had been absent for many years. The Sunday previous to his departure, Bro. McLean, apprised the teachers and scholars respecting his intended voyage across the Atlantic, and the object for which it was undertaken; at the same time expressing regret at his temporary separation from the school, and desired to be remembered by them at the throne of grace during his absence. He assured them that while he would be absent in body, he should

be present in mind, and remember them in his daily devotions ; but if God in His inscrutable providence ordained they were never to meet in the school room again, he prayed they would all meet in heaven.

The teachers and scholars, were sorry to part with their Superintendent, even for a season, but they were pleased he had the courage to undertake the journey, which they prayed and had reason to believe would result to his personal advantage, mentally and physically. Wishing him a safe voyage, good health, and happiness, with a speedy return to his home, the Church and the Sunday School, they bid him an affectionate goodby. He sailed on the 11th of July, for Scotland, by one of the Anchor line of steamers.

During the Superintendent's absence, the Assistant Superintendent, Thos. C. Nostrand, attended to his duties in Sabbath School, with great acceptance to both teachers and scholars. The few weeks' absence of Bro. McLean soon sped along, and before many expected it, the announcement was made, that he had sailed for New York, and would be home in the course of a few days. Bro. Wadsworth, and the young ladies of his bible class, resolved that the return of the Superintendent should be marked by some special reception ceremony, and that the preparation for the same should be conducted with as much secrecy as possible, in order to take him by surprise. So the management of the reception ceremony was left entirely in his hands.

The first Sunday after the Superintendent's arrival in Brooklyn, the school assembled on time, the teachers were promptly at their post, the banners and mottoes of the various classes were unfurled, the speaker's

desk was laden with large and beautiful boquets of variegated flowers ; and the moment he entered the vestibule of the chapel, the signal was given, the school rising immediately to their feet, and as he landed on the school room floor the assembly struck up and sang, "Praise God from whom all blessings flow," after which the session was opened with prayer ; another hymn was sung, and Bro. Wadsworth made the reception address ; to which the Superintendent feelingly replied, but, in the effort, broke down, promising, however, that he would return his sincere acknowledgment to the teachers and scholars for their unexpected, affectionate and flattering reception, on a future occasion. More singing followed, when Bros. Curran, Nostrand, Benson, and Currie made each a few suitable remarks and at the conclusion, Bro. McLean was presented by the young ladies of the bible class, with a handsome boquet, and the exercises on this interesting and pleasing occasion were closed. The following Sunday, Bro. McLean fulfilled his promise by returning his heartfelt thanks for the cordial reception he had met with from the teachers and scholars ; he then gave them a brief account of his voyage, with some amusing incidents which took place aboard the steamer during the passage ; and many interesting things about what he had heard and seen while traveling over the land of Burns, and among the "banks and braes of bonnie Doon."

The second quarterly conference was held in the class-room, Friday Evening, September 11, 1874, Presiding Elder, Rev. C. B. Sing, in the chair. The session was opened with prayer by the Elder. G. E. Currie was appointed Secretary. Present : Rev. C. B. Ford,

Robt. Benson, T. C. Nostrand, Geo. E. Clark, Chas. D. Wadsworth, and G. E. Currie. In reply to the usual questions with regard to reports of Committees, the answer was, there were none, except the Pastor's, who reported as follows :

Number of Schools, 1 ; officers and teachers, 34 ; scholars, 262 ; scholars fifteen years of age and over, 66 ; under fifteen, 107 ; scholars in infant class, 87 ; average attendance, 167 ; *Sunday School Advocates* taken, 150 ; *Journals*, 25. The state of the school is in a healthy condition. Report of the church : Received by letter, A. R. Davies and Catharine Rhodes. Dismissed by letter, Sarah L. Baldwin. Deceased during the quarter, Jane Mowlen. Withdrawn, W. H. Potts. Pastoral labor during the quarter : Made seventy-five visits and calls, baptized two children, and attended two funerals. State of the church : The church has been closed two months on account of alterations and repairs, services held in the school house, and the members happy and hopeful for the future. The conference was closed with the benediction by the Pastor.

RE-OPENING SERVICES, WESLEY M. E. CHURCH.—The work of repairing, altering, and beautifying the church, having been completed, arrangements were made for the re-opening services, which were designed to afford an opportunity for holding a reunion meeting of all its former members and friends. In addition to the advertisements in the daily papers, the following circular was distributed throughout the neighborhood, and sent to friends at a distance :

“WESLEY METHODIST EPISCOPAL CHURCH

RE-OPENING SERVICES.

You are cordially invited to attend the

RE-OPENING

Services, at the Wesley M. E. Church, Tompkins Avenue, corner of Willoughby, on Sunday, September 13, 1874.

Distinguished Clergymen are expected to be present and officiate on the occasion.

Preaching at 10½ A. M. and 7½ P. M. Sunday School at 2¼ P. M. Also, very interesting re-union services at 3½ P. M.

C. B. FORD, *Pastor.*

G. E. CURRIE, *Chairman of Trustees.*

D. W. McLEAN, *Sup't of Sunday School."*

The weather was exceedingly favorable, being one of the finest days in the fall season. From the publicity given through the press and other means, there was a good attendance at the morning service, though not as large as had been expected.

The following editorial notices of the public services which appeared in the *Brooklyn Eagle* and the *New York Daily Witness*, will be read with interest :

From the Brooklyn Daily Eagle.

THE WESLEY M. E. CHURCH.

The Wesley Methodist Episcopal Church, located at the corner of Willoughby and Tompkins avenues, was re-opened for divine service yesterday, and attended by large congregations. During the Summer vacation season the church, which is a pretty frame building, has been renovated, both inside and out, and is consequently made much more attractive in appearance. The interior has been painted a graceful lavender color, and the exterior, from the basement to the summit of the spire, a drab color. New carpets have also been laid in the auditorium, and the organ enlarged. The cost of the improvements is over three thousand dollars. At the services yesterday morning, the Pastor, Rev. C. B. Ford, presided, and the sermon was preached by the Rev. Dr. Wakeley, of New York City. In the evening the Rev. D. R. Lowrie, of St. Paul's Methodist Church, Jersey City, preached a practical sermon.

From the New York Daily Witness, Sept. 19, 1874.

"RE-OPENING OF THE TOMPKINS AVENUE M. E. CHURCH.

SERMON BY REV. J. B. WAKELEY, D. D., OF NEW YORK, ON
'THE CHRISTIAN TEMPLE.'

This church, having closed for repairs, was opened Sunday Morning, with appropriate and interesting services.

A new roof has been placed upon the building, the church remodeled, painted and refitted, making it a commodious, safe and ornate place of worship.

The cost of the improvements has been three thousand dollars; one thousand nine hundred of which had been previously subscribed, and the balance one thousand two hundred was raised on Sabbath.

Rev. C. B. Ford has been Pastor of the church for the past three years, to whose exertions the present prosperous condition of the church is due. Among those who took part in the services were Rev. G. Dunbar, Rev. Wm. Keller, Rev. Mr. Lowrie, from Jersey City, and the Rev. J. B. Wakeley, D. D., of New York, who preached the opening sermon from the nineteenth, twentieth, and twenty-first verses of the second chapter of the Ephesians: 'Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God,' etc.

We regret in this connection to state, that this eminent servant of Jesus Christ, and faithful minister of the Gospel, the Rev. J. B. Wakeley, D. D., has since departed this life, in April, 1875.

The Pastor, Rev. C. B. Ford, after the re-opening services were over, was informed that the brethren were desirous of hearing several ministers, previous to settling upon one to whom they would give a call to become their Pastor for the ensuing conference year. He said he would cheerfully afford them every facility in his power by exchanging pulpits with pastors of other churches; and he was as good as his word. And from among the number of eminent ministers who had favored the church with their services during the winter, there was an impression on the part of the brethren, that the Rev. Frederick Brown, of Westport,

Conn., was the most desirable preacher to whom an invitation might be extended to become their pastor for the ensuing conference year, although they considered the time had not arrived for taking any decided action thereon.

THE YOUNG PEOPLES' LITERARY UNION DEFUNCT.—The Young Peoples' Literary Union for mutual improvement, which begun under so favorable circumstances, and promised to become a useful organization, began in the fall to show signs of decline, and continued to droop, until it expired for lack of interest on the part of its members. In reviewing its brief and unsatisfactory history, one or two causes may be noticed as serving to produce this unfavorable result. It is unfair to charge the failure of the "Union" entirely upon the young people themselves. It began in good faith, and with a sincere desire to promote intellectual improvement, by encouraging its members to prosecute the study of literature and science, as well as to afford them suitable opportunities for rational and social enjoyment. Their purposes and aims were well enough, and worthy of all commendation; but being left, in a great measure, to themselves, having none to direct or help them to the attainment of the desired end, they soon became weary in well-doing. The Trustees who were expected to take an interest in the society, and occasionally visit the meetings, failed to avail themselves of the privilege; they imagined their presence was not particularly desired; while the Pastor's time and attention were fully occupied by other duties, so that he had little opportunity for aiding them in any systematic manner or form. The novelty of attending the meetings in the course of a

few months passed off; the members, instead of preparing an essay or address, on a given subject, contented themselves with bringing in their pocket some favorite book, and reading from the printed document; when the time for discussion upon the topic under consideration had arrived, there were no responses to be made, and a song, or piece of music on the melodeon, was substituted instead, and no interesting debate could be had on the subject. Such disappointments being frequently repeated, produced a lack of interest; and consequently the meetings were neglected and abandoned.

When too great familiarity exist between youth of equal age, capacity and endowments, there is danger, when an attempt is made to enforce obedience to rules and regulations, of a disposition to treat the matter with indifference, or turn it into drollery and fun; or when authority has to assume any degree of determination, it not unfrequently provokes insubordination and rebellion; then all discipline and order come to an end. So soon as an earnest, thirsting desire for knowledge, for its own sake, fails to exert a controlling influence upon the members, by prompting them to regular attendance at their weekly meetings, it may be set down as a settled fact, that the *social element* alone will not supply the requisite motive for diligence or perseverance; and, as a matter of course, the meetings become neglected, and the organization falls to the ground. From the repeated failures which have been made in trying to unite and combine social entertainments with literary pursuits among young people of the congregation, it has become a question whether or not it is practical or desirable to continue such ex-

periments? Unless young peoples' literary associations are directed and guided by older and more experienced persons than those who usually compose their membership, there is considerable doubt, whether they can ever be made serviceable to the church or beneficial to themselves.

SUNDAY SCHOOL INFANT CLASS ENTERTAINMENT.—The infant class, forming so large, and interesting a portion of the Sunday School, the idea suggested itself to the mind of its zealous and much respected teacher, Mrs. W. Aspinall, that an entertainment might be gotten up, which would not only be pleasing to the children, but prove interesting to their parents, and be of some pecuniary benefit to the church. The suggestion was favorably received by the superintendent, officers and teachers of the school; and, upon application, the use of the school-room was granted by the Trustees for the entertainment. In the mean time the teacher undertook the task of learning the children little pieces in the form of addresses, recitations, songs and dialogues, to be spoken or sung on the occasion. In her labor of love in this direction, Mrs. Aspinall got others to help her, and soon a programme was prepared, and the evening fixed when the entertainment should come off. The following is a copy of the card of admission.

“THE FIRST ENTERTAINMENT

By the Infant Class

OF THE

WESLEY M. E. SUNDAY SCHOOL,

Will be held in the Chapel, on Willoughby near
Tompkins Avenue,

ON THURSDAY EVENING, OCTOBER 29, 1874.

Exercises to commence at 7½ o'clock.

TICKETS 25 CENTS.”

The children of the Sunday School with the superintendent, officers, and teachers turned out *en masse*, together with the parents, friends, and members of the church and congregation; and by the time the entertainment commenced, the school-room was filled to overflowing; the Pastor presided on the occasion; the children acquitted themselves well—with honor to themselves and credit to their teacher; the audience were delighted with the performance, and at its close declared, they had not attended a more interesting entertainment for a long time past.

WHAT SHALL BE DONE TO IMPROVE OUR PRAYER MEETINGS?—The regular monthly meeting of the Stewards and Leaders was held on Monday evening, November 2d, in the class-room at 8 o'clock. ; the Pastor in the chair. The meeting was opened with prayer by the Pastor. Present: Bros. Benson, Nostrand, Tucker, Lush, McLean and Currie. Bro. McLean was appointed Secretary. After the usual routine business was finished, the Pastor asked "What shall be done to improve our prayer meetings?" The question coming so late in the season, and close upon the end of the conference year, took some of the brethren by surprise, and consequently there ensued an uncomfortable pause; each waiting for the other to reply. It should here be remarked, that the mode of conducting the prayer meetings during the pastorate of Bro. Ford, was one suggested by himself upon entering the charge, which, he said, he had found during his ministerial career to work well; namely, to open the meeting with singing and prayer, then read a portion of Scripture and make a few remarks thereon, to be followed by one or two more prayers, after which to announce the meeting

open to the brethren, either to pray, sing, or speak as the Spirit gave them utterance, without any one specially being called upon to do so. With very little modification, this method was generally adopted.

However well this plan may have worked in other churches, it did not appear to give satisfaction or prove successful in this charge. Notwithstanding, the repeated exhortations and entreaties of the Pastor, for the "brethren to improve the time and allow no moment to run to waste," yet night after night, and month after month, the same backwardness in speaking and praying would continue to be manifested, and a repetition of "Devil's Pauses," as they are called, would follow, so that the meetings would sometimes abruptly be brought to a close on their account. No doubt, under certain conditions and circumstances, especially during revival seasons, this method might work very well, when every one was more anxious to speak or pray than another, and when two or more would rise at the same time to relate their experience; but after a protracted trial at Tompkins Avenue, it was found that it did not answer the purpose. The brethren, as well as the Pastor, became discouraged, and the meetings flagged in spirit and interest and suffered accordingly.

The question proposed by Bro. Ford was an important one, and demanded the prompt and serious attention of the meeting. After it was suggested, that each of the brethren should state his views frankly and freely on the subject, Bros. Nostrand, Benson, Lush, and Tucker spoke to the question; one suggested dispensing with the reading of the Scriptures; another shortening the introductory address; another insisted upon opening and closing the meetings precisely at

the hour named ; while another advised that strangers, or those only who were not in the habit of taking part in the exercises, should be publicly called upon to speak or pray ; but no uniform plan was suggested by any of the speakers. Bro. Currie, being the last to speak, said he did not rise for the purpose of proposing any definite method of conducting the prayer meetings ; he did not think that any fixed or definite plan could or should be adopted in conducting such exercises. Considerable latitude and discretion should be left with the pastor or leader, so that he may guide and direct the proceedings according to the spirit and condition of the members or circumstances of the hour. If he (the speaker) understood anything of the nature and character of prayer meetings, or their object and design, he did not see how they could be absolutely regulated by the clock, measured by the tape-line, or squared by the compass. There was one thing, however, upon which the brethren were fully agreed, that is, the plan heretofore followed in our prayer meetings had not given general satisfaction, nor been productive of the best possible result. He would not dispense with the reading of a portion of God's Word ; he would not dispense with the Pastor's introductory address or exhortation ; he would not dispense with the relation of experiences ; but he would insist that the brethren and sisters should not wait, to speak or pray, until they were consciously convinced that they were moved to do so by the Holy Ghost—they ought to engage in these exercises from a sense of duty, as well as a privilege, praying and believing, while thus engaged, that the Holy Spirit will help their infirmities. If ministers of the Gospel were always to be guided by the same rule,

in the performance of their public administrations, not unfrequently their pulpits would be found empty, and the occupants of pews would require to return to their homes without hearing many a valuable sermon. Hence the propriety of men and women, too, being called upon publicly to pray. By this method, the Pastor can more conveniently select such persons to follow each other as shall best contribute to the edification of the church, both with regard to the matter and manner of their petitions to the throne of the heavenly grace.

Two long prayers by individuals whose voices are feeble or low-set, following each other before rising from their knees, tends rather to depress than inspire new life and vigor into the spirit of the meeting ; and so it is with exhorters and their exhortations. Voluntary services are good and useful in their place, but they can not always be forthcoming or relied upon ; hence the necessity for a judicious arrangement and skillful management of the forces when brought into action, so as to secure, with the divine blessing, the best possible result. Sometimes a mistake is made by pastors insisting upon forty or fifty persons to speak in the brief space of a quarter of an hour, and this they are urged to do, though they should only rise and say, " I love Jesus, and Jesus loves me," or " Nearer my God, to thee," or " I know that my Redeemer liveth," or any other hackneyed, thread-bare religious expressions. Neither does it look well, nor does it help to promote the *life* of a meeting, to see the Pastor looking frequently at his watch and waiting impatiently for the moment when he shall announce, " it is time to close," by singing the doxology, and then pronounce the benediction, perhaps, too, just at the very time when a lively

interest is beginning to manifest itself among the members. It is worse still to witness the Pastor, who has been so anxious to close the meeting "on time," spend twenty or thirty minutes afterwards in talking with some of his friends in the vestibule or upon the sidewalk.

In conclusion, while the speaker said he had no special plan to propose for conducting the prayer meetings, he thought it was his duty to call attention to some of those things which he believed had a tendency to repress their spirit, as well as to recommend the adoption of others calculated, in some degree, to promote their interest and usefulness.

The Pastor was pleased to listen to the free expressions of the brethren on the subject; and he had no doubt but that good would come out of the discussion. The meeting was then closed with the benediction.

THE THIRD QUARTERLY CONFERENCE was held in the class-room at the usual hour, December 11, 1874. Rev. C. B. Sing, Presiding Elder, in the chair. The session was opened with prayer by the Pastor. Rev. C. B. Ford was appointed Secretary. Present: Bros. Robert Benson, T. C. Nostrand, G. E. Currie, and Geo. W. Lush. The Rev. Geo. G. Lyons, Local Elder, was recognized as a member of the quarterly conference.

Are there any complaints? None.

Are there any appeals? None.

Are there any reports? Yes.

1st. On Missions. No report.

2d. On Sunday Schools. Collected five dollars.

3d. On Tracts. Collected five dollars.

4th. On Church Extension. Collected seven dollars.

5th. On Church Record. All right.

6th. On Parsonage and Furniture. All right.

7th. On Church Music. No report.

10th. What amounts have been received during the quarter and how applied? For preacher \$350; for rent of parsonage \$150.

13th. Is there any change desired in the Board of Stewards? Yes. D. O. Miller, resigned, having removed; John R. Curran, appointed in his place.

18th. Are there any recommendations for license to preach? None.

23d. Have the general rules been read during the quarter? They have not. Are there any reports from Leaders? Yes. Class No. 1, reported 50 members on the book, with an average attendance of 15. Class No. 2: members on the book 40, average attendance 16. Class No. 3, no report. Class No. 4, no report. Pastor's class: members on the books 50, average attendance 8.

Are there any missionary prayer meetings? None.

Are there any missionary papers taken. Yes.

Have the rules in relation to the instruction of children been observed? Ans. Partially.

Pastor's Report: On Sunday school, 1; scholars 271; officers and teachers, 27; scholars under fifteen years of age, 111; scholars in infant class, 70; average attendance of teachers and scholars, 135; number of *Sunday School Advocates* taken, 150; *Sunday School Journals*, 21; conversions, one; children catechized monthly.

Report on Church: Received into full membership, Elizabeth Dayton, Geo. E. Clark, Margaret B. Clark, Carrie Granger, Amanda Lyster, Caroline Russel, Lillie J. Stewart, Geo. J. Schwenck, Harry Van Bencoven.

Received by letter : Emily E. Boyland, Stephen B. Frazier, Annie Frazier, Catharine Hart, Geo. G. Lyon, Leila Lyon, Alphonso Schuremann, Adelia A. Schuremann, Sarah A. Simonson, Sarah E. Simonson. Dismissed by letter : Geo. Atkinson, Sarah Coombs, David O. Miller, Josephine Miller, and Sarah E. Hogland.

Pastoral labor during the quarter : I have probably made one hundred calls and visits ; I have attended six funerals, and baptized one adult and six children. Collections for benevolent objects : For tracts, \$5 ; church extension, \$7 ; Sunday schools, \$5 ; bible cause, \$8.

The state of the Church : We have peace and harmony among ourselves, and are praying and laboring for increased prosperity and additions to the Church of such as shall be saved.

Respectfully submitted,

C. B. FORD, *Pastor in charge.*

The conference was closed by singing the doxology, and benediction by the Presiding Elder.

CHRISTMAS SUNDAY SCHOOL FESTIVAL.—The preparations for the Sunday School Christmas Festival this year were made upon a more extensive and imposing basis than for several years past. Instead of meeting in the forenoon for an hour's entertainment, the school, with the officers, teachers, and friends, assembled in the chapel in the evening at half-past seven o'clock. The room was tastefully decorated with evergreen, and festoons of flowers and scriptural mottoes adorned the walls, while two handsome Christmas trees stood in all their glory, one on each side of the reading desk,

brilliantly illuminated, and richly laden with toys and packages of confectionery,—friendly gifts from good old Santa Claus to the children.

An elaborate programme had been prepared and printed with the words of several fine Christmas hymns, peculiarly appropriate for the occasion, which the children sang with good effect, under the able leadership of Mr. John E. Luckey, the Chorister. The Pastor presided, and directed the exercises of the evening, and was assisted part of the time by Bro. D. W. McLean, the Superintendent. There was little or no speaking, the whole of the evening being taking up with singing and distribution of gifts to the children.

The Christmas festival was celebrated this year with great satisfaction and pleasure, not only by the scholars and teachers, but by the parents and friends of the children who came to participate with them on this happy and joyous occasion. It was indeed “a merry Christmas” and foreshadowed “a happy new year.” After the assembly had sung

“ All hail the power of Jesus’ name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him, Lord of all,”

and the long metre doxology, the exercises were closed with the benediction by the Pastor.

WATCH-NIGHT SERVICES.—The “ watch-night” services were announced to take place an hour earlier this year, eight o’clock being substituted for nine P. M. ; the Pastor having resolved they should take a wider range than usual, and that ample time should be afforded for their enjoyment, as in all probability they would be

the last he would attend in his pastoral relationship with the society ; he prayed that they might prove to be the best and most profitable ever enjoyed by both Pastor and people ; he, therefore, earnestly desired an early and full attendance of the members present on New Year's eve. The watch-night services, as announced, were as follows : First, a general love-feast ; second, preaching by the Pastor ; third, prayer meeting ; and fourth, solemn consecration and silent prayer.

The attendance on all these services, during the evening, was much better than had been anticipated ; but toward nine and ten o'clock the number considerably increased, among whom were several members from the neighboring churches.

The "love-feast," after the bread and water had been served, was characterized by unusual liberty and spiritual unction in speaking ; a large number of the members related their experience in a brief, feeling, matter-of-fact, and satisfactory manner, expressive of a deep sense of humility, on account of past unfaithfulness and heart-wanderings, remissness, and lukewarmness in the performance of duty, and too frequently allowing the cares of the world, and things of time and sense to so engross their attention as to prevent their attendance upon the public and social means of grace ; but resolving, by divine help, to be more watchful and diligent in the future. These expressions of contrition and sorrow were mingled with grateful acknowledgments to God for the goodness and mercy which had followed them during the past year, not only in sparing their unprofitable lives, in supplying their temporal wants and necessities, but in administering to their spiritual comforts and enjoyments, so that they could say that

they were present to-night, not only as monuments of mercy, but subjects of saving grace, rejoicing in a sense of pardoning favor, with their faces Zionward, and resolving, whether their days may be many or few, they should all be devoted to Him. Among those who related their experience on this occasion may be mentioned Bros. Benson, Nostrand, McLean, Currie, Lush, Clark, Curran, Wadsworth, McLellen, Schuremann, Lyon, McLroy, Beardsley, Stryker; Sisters Ayers, Stewart, Moses, Stryker, Stanton, and others. Between the speakers one or two stanzas of some favorite hymn were sung, "with the spirit and with the understanding also." At the close of the "love-feast" they could say in returning thanks for the blessings vouchsafed :

" We thank the Lord for this our food,
But more because of Jesus' blood ;
Let manna to our souls be given,
The Bread of Life sent down from heaven."

After the love-feast services, the Pastor delivered a brief but very impressive address, taking for the basis of his remarks a review of God's gracious and providential dealings toward his people during the past year, and the practical lessons which it was calculated and designed to teach. The exhibition of God's goodness, long-suffering, patience, compassion, mercy, and love, as manifested toward his people generally, and *especially* to the members of this Church, during the year that was rapidly drawing to a close, ought to call forth the liveliest expressions of gratitude, love, and praise. It ought also to incite them to self-examination, confession, humility, and self-abasement for sin—sins of omission and commission—sins of heart and

of life. But this was not enough ; it should inspire them with confidence, hope, and trust in God as the infinite source and fountain of all good, then they would be able to

“ Praise Him for all that is past,
And trust Him for all that is to come.”

Such a review, with the blessing of God, will produce in those who are rightfully exercised thereby, an increased desire for a higher life, a more elevated spiritual experience, a clearer insight into the mysteries of godliness, a profounder reverence for His works and ways, a closer walk with God, and a more uninterrupted communion and fellowship with Him. Should our evening's meditation lead to this result, then we shall have reason to rejoice, thank God, and take courage ; for we shall be better prepared to enter upon the new year with all its solemn responsibilities, unknown trials and contingencies, encouraged and strengthened for the battle of life, leaning upon the arm of the Almighty, casting all our care upon Him, who careth for us, knowing that all things present, and things to come, shall work together for good, to them that love Him. And should the year upon which they shall shortly enter prove to any now present to be the last,—should they be called from the Church militant to the Church triumphant, it shall be well, infinitely well with them ; for then they shall have entered within the gate into the city and be forever with the Lord, to go out no more forever. Amen.

After the preaching, the Rev. Geo. G. Lyon was requested by the Pastor to address the meeting, which he did ; taking for his subject “ Love-Feasts,” their ori-

gin, history, and design. In the course of his remarks he paid a well merited compliment to the founder of Methodism, upon his wisdom, tact and foresight, in reviving the ancient custom of holding love-feasts and by making them instrumental in promoting and extending vital godliness, by adapting them to his times and turning them to so profitable an account and use. Bro. G. E. Currie followed in a few remarks; said that he was a great admirer of love-feasts, watch-night services, and, perhaps, he might be charged with a little partiality and favoritism in this direction from the fact that he belonged to the genuine Methodist succession, and might, with propriety, be denominationally considered "native to the manor born," being reared from childhood amidst Methodist people, institutions, and influences; his parents being members of the Church, and his grandmother a zealous and persecuted follower and disciple of John Wesley, when it was deemed a reproach and disgrace to belong to the "people called Methodists." He hoped, with all his early associations and predilections, that he had lived long enough to regard these means of grace with love and affection for their own sake, for the hallowed memories that cluster around their history and experience, and for the blessed spiritual results which have been achieved by and through their instrumentality. Long may "love-feasts" and "watch-nights" be preserved and perpetuated as distinguishing peculiarities of our common Methodism in this and other lands throughout the world till the end of time.

The prayer meeting service commenced by singing part of the 712th hymn:

“ Blessed be the tie that binds
Our hearts in christian love ;
The fellowship of kindred minds,
Is like to that above.

Before our Father’s throne,
We pour our ardent prayers,
Our fears, our hopes, our aims, are one,
Our comfort and our cares.”

One after another of the brethren supplicated the Throne of Grace in rapid succession, and with great fervency and devotional spirit. This was indeed a soul-refreshing season.

“ Heaven came down our souls to greet,
While glory crowns the mercy seat.”

Many of the old, time-honored, glorious Methodist standard hymns rang out with new life, power, and energy by the jubilant believing worshipers on this occasion. It was no ordinary treat to hear with what ecstatic feelings they sang

“ Come on, my partners in distress,
My comrades, through this wilderness,
Who, still your bodies feel ;
Awhile forget your grief and fears,
And look beyond this vale of tears
To that celestial hill.”

Under the inspiration of the hour, the people and Pastor, young and old, felt they could joyfully exclaim :

“ Thrice blessed, bliss-inspiring hope,
It lifts the fainting spirits up,
It brings to life the dead.”

A careful selection of appropriate hymns did much to fan the flame of spiritual devotion on this occasion; they served to wing the petitions to the mercy seat,

with stronger faith and hope, and inspired a longing expectation for answers to descend. Who can forget the blessed influences and effect which accompanied and followed the singing of

“My God, I am thine; what a comfort divine,
What a blessing to know that my Jesus is mine.” And,

“How happy every child of grace,
Who knows his sins forgiven!”
* * * * *

“There is a land of pure delight,
Where saints immortal reign.”
* * * * *

“Give me the wings of faith to rise,
Within the vail and see.”
* * * * *

“Jersua!em! my happy home,
Name ever dear to me!” And,

“Forever with the Lord,
Amen, so let it be,
Life from the dead is in that word,
’Tis immortality!”

Then the time arrived for silent prayer, a few minutes before the clock struck the knell of the departing year, the assembly bowed upon their knees, and a solemn stillness pervaded the room. At length the death-like silence was broken, the clock of the City Hall rang out upon the midnight air twelve o’clock, and the Pastor, in a short extempore prayer, implored the Divine blessing upon the assembly. On rising to their feet, he greeted them all, by wishing a happy new year, and closed the services by pronouncing the benediction.

THE WEEK OF PRAYER, JANUARY 4TH TO 10TH, 1875.—The winter’s religious campaign, including protracted meetings, did not commence till January, and was preceded, or rather began, with the “Week of Prayer,”

established by the Evangelical Alliance some years ago, and held throughout the Christian world with a programme of subjects arranged for each day's meditation and prayer. On no former occasion were these religious services conducted with more regularity and zeal, or with better spiritual results, than they were this year, by the church and congregation. The subjects for prayer and meditation were as follows :

Monday, January 4th : Humiliation for personal and national sins. In addition to the prayers that were presented to the Throne of Grace, a few remarks were made on these subjects by the Rev. C. B. Ford, Rev. Geo. G. Lyon, and Bro. G. E. Currie.

Tuesday, January 5th : Prayer for civil governments and all in authority, increase of intelligence, and purification of public opinion. At the close of the exercises Bro. Beardsley rose and presented, in a neat and appropriate address, a handsome bound copy of the Standard Hymn Book to Bro. Thos. C. Nostrand, as an affectionate token of regard from the members of his Tuesday evening class, praying that he might long be spared in life and health to instruct, direct, and guide them in those things which relate to their souls' best interests. Bro. Nostrand was taken completely by surprise, not only with the speech, but with the testimonial, which was altogether unexpected. Upon composing himself, he responded by returning thanks to Bro. Beardsley and the members of the class in a few feeling and well-chosen remarks.

Wednesday evening, January 6th : Prayers for parents and children, teachers, colleges, the ministry, Sunday schools, and Young Men's Christian Associations. This evening being the night for holding the

regular weekly prayer meeting, it was unusually well attended, and great liberty was enjoyed by the brethren, and an excellent spirit and holy unction pervaded the entire assembly.

Thursday evening, January 7th : Prayer for religious liberty throughout the world, and universal peace, etc. The Pastor made a very effective address on these subjects, and was followed by one or two of the brethren, who spoke of the blessings of civil and religious liberty so happily enjoyed by all classes of citizens in the United States.

Friday evening, January 8th : Prayer for missionary objects, conversion of the Jews, and deliverance from superstition. The Pastor made a short address, and several engaged in prayer, after which Bros. Lyon, Currie, Beardsley, and Curran made some remarks on Christian missions and the restoration of the Jews.

Saturday evening, January 9th : Prayer for Christian churches throughout the world, for an increase of zeal and spiritual devotedness. This evening a good representation of the Church were present, and although an unusual night for holding a prayer meeting, yet the interest manifested on the former evenings was well sustained, and it was a matter of regret by some that the "Week of Prayer" was drawing to a close.

Sunday, January 10th, was set apart for a general union meeting of all denominations, which was held in one of the neighboring churches. Arrangements had previously been made with the brethren of the Harlem Praying Band to spend the day at Wesley Church and conduct the services, morning, afternoon, and evening. Accordingly they made their appearance and conducted the services, and a very gracious and soul-reviving

season was experienced by the Church ; several persons were induced to go forward to the altar, and solicit an interest in the prayers of the congregation for their deliverance from the bondage of sin and Satan, and a speedy entrance into the enjoyment of the liberty of the children of God.

Notwithstanding the severity of the winter and the continued depression in business, with a large number of the industrial classes thrown out of employment, and food and fuel at exorbitant prices, and no immediate prospect of a return to general prosperity, in the midst, also, of a great tidal wave of political revolution which swept over the country, from the banks of the St. Lawrence to the gulf of Mexico, and from Maine to California, sweeping from place and power the great Republican Party, one of the strongest, most skillfully organized and drilled, and thoroughly entrenched behind bastions and breast-works supposed to be impregnable, occupying for years a position of influence, patronage, and power, such as was never surpassed or paralleled by any party at any previous time, causing a political revolution, the effects of which, it was impossible to foresee or foretell ; and besides these commercial commotions, and political perturbations, the city, State, and country, from centre to circumference, were also convulsed with sorrow, shame, and indignation by the introduction into court of the detestable and infamous civil suit for damages, by Theodore Tilton against the Rev. Henry Ward Beecher, for alleged destruction of the purity, peace, comfort, and happiness of his family, so that anxiety, grief, humiliation, and excitement pervaded the world and the Church, the family-circle and social life ; yet in the midst of all these extra-

ordinary commotions, the M. E. Society at Tompkins Avenue began the year of grace 1875 with much peace and harmony and a good degree of spiritual prosperity.

A special meeting of the Trustees, Stewards, and Leaders was held January 11, 1875; Bro. Currie in the chair. Present: Currie, Nostrand, Benson, Curran, Wadsworth, Lush, and McLean. D. W. McLean was appointed Secretary. The object of the meeting was to consider the subject of inviting a Pastor for the ensuing year. The Chairman of the Committee on Pastor reported that he had submitted a report in July last, upon which no action had yet been taken.

It was then moved by Bro. Curran, and seconded by Bro. Lush, that the report of the Committee on Pastor be adopted. Bro. Curran was subsequently induced to withdraw his motion, and the Secretary instructed to inform the brethren who were absent, that a special meeting would be held on Wednesday evening, 13th inst., when final action would be taken in relation to inviting a Pastor. Pursuant to appointment, the special meeting of the official brethren was held in the class room Wednesday evening, January 13th. Bro. John R. Curran was appointed chairman. Present: Bros. Benson, Lush, Cook, Hotaling, Tippens, Nostrand, Clark, and Wadsworth. C. D. Wadsworth was appointed Secretary. On motion, it was resolved, that the report of the Committee recommending the Rev. Frederick Brown for Pastor of this Church for the ensuing conference year be adopted. It was also resolved, in order to emphasize the invitation, that the names of all the official brethren be appended to the call. After which the meeting adjourned.

Pursuant to the foregoing resolutions, the following letter was dispatched to Rev. Frederick Brown, at Westport, Conn. :

"BROOKLYN, January 28, 1875.

"REV. FREDERICK BROWN, Westport, Conn.

"*Dear Brother* : At a meeting of the Official Board of the Wesley M. E. Church, held in the class-room, January 13, 1875, a resolution was passed, inviting you to become the pastor of said Church for the ensuing Conference year, which resolution was afterwards concurred in by all the official brethren. Your favorable reply, at the earliest convenience, will oblige,

C. D. WADSWORTH, D. W. McLEAN, GEO. E. CLARK,
Committee on Pastor.

GILBERT E. CURRIE.	ROBERT BENSON.	JOHN TUCKER.
WM. G. HOTALING	J. R. CURRAN.	THOS. C. NOSTRAND.
HENRY TIPPENS.	JACOB P. COOK.	GEO. W. LUSH."

In due course, the following answer was received, with much satisfaction by the Committee and the members of the Church generally.

"WESTPORT, CONN., Feb. 1, 1875.

"MESSRS. C. D. WADSWORTH, D. W. McLEAN, and GEO. E. CLARK,
Committee on Pastor.

"*Dear Brethren* : I have received through you, the unanimous invitation of the officary of Wesley M. E. Church, to become their Pastor, and have great pleasure in accepting the same, believing it to be the call of God.

"I shall enter more hopefully upon my work, because of the unanimity of the officary of the Church, and trust that with the same degree of harmony and continued hearty co-operation, we shall pass through the term of my pastorate with satisfaction to all parties concerned, and the best interests of the Church.

"I take the action of the Official Board, therefore, as an earnest of success, and expect, with the blessing of the Great Head of the Church, to see a large and permanent increase of members and of spiritual power vouchsafed during my pastoral stay among you.

"That our highest hopes may be realized is the earnest prayer of

"Yours in the Lord,

"FREDERICK BROWN."

The Trustees being very solicitous that the current indebtedness should be reduced as much as possible before the conference year closed, the following circular was prepared and circulated for that purpose :

“WESLEY M. E. CHURCH.

“TO THE MEMBERS OF THE CHURCH AND CONGREGATION :

“*Dearly Beloved Brethren* : As the financial condition of the Church is a subject in which every member is deeply interested, the trustees are encouraged to submit the following facts relating to the same, which they hope will receive your serious consideration, and stimulate you to active co-operation in carrying out the proposed plan for paying off part of the present indebtedness.

“Besides the twenty thousand dollars of Bonded Debt and the ordinary current expenses, there is a large amount of floating liability which is a source of constant anxiety and care to the Trustees; it is therefore proposed to raise Five Hundred Dollars, in Two Dollar Subscription Shares; trusting you will take as many shares as you can afford, to be paid either by yourself or collected from your friends, for the purpose of reducing this incumbrance.

“You will please write the names of the subscribers on the fly sheet of this circular, and inclose it with the money in the envelope, and deposit the same in the letter box in the Church at your earliest convenience.

“And oblige, yours fraternally,

GILBERT E. CURRIE, *President.*

DAVID W. MCLEAN, *Secretary.*

ROBERT BENSON, *Treasurer.*

“BROOKLYN, 130 TOMPKINS AVE., Jan. 31, 1875.”

We regret to state, that the responses to the foregoing appeal were not so numerous or successful as the Trustees had anticipated ; still, they felt assured that the members and friends were exerting themselves to the best of their ability in helping forward the financial interests of the Church.

ANNIVERSARY OF THE SUNDAY SCHOOL HOME MISSION SOCIETY.—The Anniversary of the Sunday School Home Missionary Society was held in the Church on Sunday evening, March 7, 1875. The Rev. C. B. Ford, Pastor, opened the meeting with prayer ; after which the children, lead by Mr. John E. Luckey, sang the Missionary hymn :

“ Up with the morning ! Up and away,
Out in the vineyard ground !
Go help the workers toiling to-day,
Out in the vineyard ground.

“ Glean with the reapers, holding up their hands,
Hear what the Master in his blessed word commands
Why do ye linger ? Up and away,
Out in the vineyard ground.”

Bro. John R. Curran, President of the Society, introduced Ezrael A. Barker, Esq., President of the Brooklyn Sunday School Union, who rose and addressed the meeting by relating his early experience. He joined the Sunday school when only six years of age ; and when he attained his sixteenth year, he was soundly converted, and from that day to the present he had always been identified with the Sunday school interest ; and he was resolved by divine grace to continue his connection therewith while God should give him health and strength to do so. He believed in the Sunday school as an efficient agency for the amelioration of society, and the right hand of the church. He also believed in Juvenile Home Missionary Societies. There was plenty of work for such organizations to do in all our large cities. There were no less than 30,000 children in the city of Brooklyn who attended no Sunday school, nor any regular place of worship. This destitute portion of the population had claims upon the friends of Sunday schools and Sunday School Home Missionary Soci-

eties. From a careful investigation into the statistics bearing upon the case, he found that seven-eighths of all the conversions came from those who had been connected at some period of their lives with the Sunday school. The Sunday schools ought to be greatly increased, ably organized, and efficiently sustained, because they were the hope of the Church and the world. At the close of Mr. Barker's remarks, the children sang :

“ We are watching, we are waiting
For the bright prophetic day,
When the shadows, weary shadows,
From the world shall roll away.
We are waiting for the morning,
When the beauteous day is dawning ;
We are waiting for the morning,
For the golden spires of day.

“ Lo! he comes, the King draws near ;
Zion, shout, the Lord is here.”

The Rev. George L. Westgate, being called upon, addressed the meeting in a few pointed, earnest remarks on the benefit of Sunday schools; he considered them one of the most efficient Home Missionary instrumentalities in the land. He urged the officers, teachers, and scholars to go forward in their good work until the destitute and solitary places in the city be made to rejoice and blossom as the rose; then, by and by, should they prove faithful stewards they would receive their reward.

After the well-trained and favorite quartette choir connected with the Sommersfield M. E. Church had discoursed some of their most popular music, to the delight of the assembly, the school joined in

“ Singing for Jesus, singing for Jesus,
Trying to serve him wherever I go ;
Pointing the lost the way of salvation,
This be my mission—a pilgrim below.”

The missionary collections from the various classes were then reported, after which Harry Van Bencoven was presented with a bright, new gold English sovereign, donated as a prize by the Superintendent of the school, as a reward for bringing in the largest amount of missionary money during the last three months; and Miss Louisa Moses received an American new silver "Trade" dollar, donated by the Rev. Geo. A. Hubbell, for collecting the next largest amount. After the presentations were made, the School sang, "We shall rest on the beautiful shore."

"Go work, for the harvest is near;
Go work, for the laborers are few;
Soon our glorious Master in joy shall appear,
And we all can find something to do.
We shall rest, we shall rest,
We shall rest on the beautiful shore."

The annual report of the Treasurer was read and approved. The annual amounts collected by each of the four leading or banner classes during the past four years were also reported by the Treasurer.

ANNUAL REPORT OF THE TREASURER OF THE WESLEY M. E. SUNDAY
SCHOOL HOME MISSIONARY SOCIETY FOR THE YEAR ENDING MARCH
31, 1875.

Report by Classes.

Name of Classes.	Name of Teachers.	
Cash balance on hand		\$3 30
Crusaders.....	C. D. Wadsworth.....	51 03
Cadets.....	John R. Curran.....	25 40
Lovers of the Bible.....	Miss McLean	21 90
Lambs of the Flock.....	Mrs. Aspinall.....	16 32
Busy Bees	Miss Stanton.....	10 93
Volunteers.....	G. E. Currie.....	10 74
Shepherd Boys.....	G. G. Lyon	9 20
Lilies of the Valley.....	Miss Lush	8 17
Missionary Box.....	Mrs. Myers	6 92
Olive Branch.....	G. F. Beardsley.....	6 21

Young Pearl Gatherers.....	Miss L. Stanton.....	3 02
Jewels of the Master.....	H. R. Davy.....	1 64
Wayside Gatherers.....	Mrs. Chasty.....	1 64
Little Daisies.....	Miss Hegeman.....	1 18
Rose of Sharon.....	Mrs. Wilson.....	28
Young Veterans.....	Robert Benson.....	50
For Life Members special collections.....		25 00
Basket collections.....		22 29

Receipts for eleven months.....	\$227 77
Disbursements for the same period.....	244 00

Balance due Treasurer.....	<u>\$16 23</u>
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REPORT SHOWING THE AMOUNTS COLLECTED BY EACH OF THE FOUR
LEADING OR BANNER CLASSES FOR THE YEARS ENDING MARCH 31,
1872, 1873, 1874, AND 1875.

1872.

Jewels of the Master.....	Banner Class.....	\$96 60
Precious Jewels.....	Second Banner Class.....	25 50
Earnest Workers.....	Third Banner Class.....	24 23
Daughters of the Cross.....	Fourth Banner Class.....	15 35

1873.

Jewels of the Master.....	Banner Class.....	33 21
Lambs of the Flock.....	Second Banner Class.....	10 96
Young Men's Bible Class.....	Third Banner Class.....	10 80
Young Soldiers.....	Fourth Banner Class.....	7 71

1874.

Busy Bees.....	Banner Class.....	127 52
Pastor's Bible Class.....	Second Banner Class.....	45 45
Jewels of the Master.....	Third Banner Class.....	31 95
Earnest Workers.....	Fourth Banner Class.....	25 89

1875.

Crusaders.....	Banner Class.....	51 03
Cadets.....	Second Banner Class.....	25 40
Lovers of the Bible.....	Third Banner Class.....	21 90
Lambs of the Flock.....	Fourth Banner Class.....	16 32

Amount collected by these four Classes in 1872.....	\$161 68
Amount collected by these four Classes in 1873.....	63 68
Amount collected by these four Classes in 1874.....	230 81
Amount collected by these four Classes in 1875.....	114 65

Total for four years by four Classes.....	<u>\$570 82</u>
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G. E. CURRIE,

Treasurer Wesley M. E. S. S. M. Society.

This anniversary meeting was one of the most interesting and instructive ever held in connection with the Sunday School Home Missionary Society. The exercises were closed with singing the Doxology, and benediction by the Pastor.

Fourth Quarterly Conference was held in the classroom, March 12, 1875. Presiding Elder, Rev. C. B. Sing, in the chair. The session was opened with prayer by the Presiding Elder. Rev. G. G. Lyon was appointed Secretary. Members present, Rev. C. B. Ford, G. G. Lyon, John Tucker, John R. Curran, G. E. Currie, Charles D. Wadsworth, George W. Lush, and George E. Clark.

What Committees shall be appointed? Ans.:

On Missions, G. E. Currie, T. C. Nostrand, Robert Benson.

On Sunday School, G. E. Clark, George Nicholson, W. G. Hotaling.

On Tracts, Charles D. Wadsworth.

On Church Extension, D. W. McLean, Henry Tippens, J. R. Curran.

On Church Records, G. E. Currie.

On Parsonage and Furniture, Robert Benson, D. W. McLean.

On Estimating Preacher's Salary, C. D. Wadsworth, J. R. Curran, R. Benson.

On Conference Claimants, G. G. Lyon, G. E. Currie.

Are there any Complaints? Ans. None.

Are there any Appeals? Ans. None.

Are there any Reports? Ans. From the Pastor, and Board of Trustees.

What amounts have been received for support of the ministry during the quarter? Ans. For preacher, \$465.

What amounts have been received for benevolent objects? Ans. For church extension, \$10 ; for tracts, \$5 ; Sundays schools, \$5 ; Missionary cause, \$30.

Who shall be Treasurer of benevolent collections? Ans. C. D. Wadsworth.

Who shall be Stewards for the ensuing conference year? Ans. Bros. John R. Curran, George W. Lush, W. G. Hotaling, Jacob P. Cook, George Nicholson, George H. Hinds, George Rumboldt, G. G. Lyon, and John Tucker. G. G. Lyon was appointed Recording Steward, and John R. Curran, District Steward.

There were no recommendations for license to preach; no local preachers for ordination ; no recommendations for admission into the traveling connection ; and none for the recognition of orders. Bro. John Tucker's character was examined, and his license renewed as local preacher. Rev. G. G. Lyon's character was examined, and passed as local elder.

Are there any reports from Leaders? Bros. T. C. Nostrand, McLean, and Beardsley's classes. No report. Bro. Wadsworth reported whole number of members, 25 ; with average attendance, 14. Pastor reported a small attendance of the members.

When shall the next Quarterly Conference be held? June 14th. Have the provisions of the discipline, in regard to Missions, been carried out? Partially. Have the rules in relation to the education of children been observed? Partly.

Report of the Trustees of the Wesley M. E. Church : Number of churches and parsonages, one church and chapel. Their probable value, fifty thousand dollars. The title by which they are held, "The Trustees of Tompkins Avenue Methodist Episcopal Church, Brook-

lyn, N. Y." Income for current expenditures, forty-one hundred dollars. Current expenditures for the year, fifty-one hundred dollars. Debt and how contracted, twenty-seven thousand two hundred dollars on account of building and repairs and current expenses. Insurance, twenty-one thousand dollars. Amount raised for improving the church property during the year, two thousand eight hundred dollars.

Respectfully submitted,

GILBERT E. CURRIE,

President of the Board.

On motion, the foregoing report was accepted and ordered on file.

Report of the Pastor on Sunday school : Number of schools, 1 ; officers and teachers, 27 ; scholars of all ages, 270 ; fifteen years of age and over, 70 ; under fifteen years of age, 116. Number of scholars in infant class, 70 ; average attendance, 158. Number of *Sunday School Advocates* taken, 150 ; *Sunday School Journals*, 25. Conversions, 1. I have not preached to the children during the quarter ; the state of the school is prosperous and very encouraging.

Report on the Church : Received into full membership, Elizabeth Aspinall, Sarah Dayton, Anne M. Carman, George McLellen, James McLory, Etta Cook. Dismissed by letter, Lorinda M. Medson, Josephine Van Voorhis. The following pastoral labor has been performed during the quarter : I have made about one hundred and twenty calls and visits, baptized one adult and three children, and attended four funerals. The following amount has been raised for benevolent ob-

jects: For Missionary cause, \$30. Subscribers have been obtained for our periodicals: For *Christian Advocate*, 26; *Ladies' Repository*, 1; *Quarterly Review*, 1; *Sunday School Advocate*, 150; *Missionary Advocate*, 25.

The state of the Church: We are at peace among ourselves, and a good degree of spiritual life and power manifested on the part of many of the members. Some, I am sorry to say, remain inactive and apparently indifferent. We have had excellent meetings during the winter.

Respectfully submitted,

C. B. FORD, *Preacher in Charge*.

At the close of the official business, Bro. Currie stated that, as the Rev. Frederick Brown, of Westport, had accepted an invitation to become the Pastor for the ensuing conference year, it was the desire of the brethren that the Presiding Elder should use his influence with the Bishop and his cabinet to secure the transfer of Bro. Brown to this charge. The Elder replied, he would do so, but did not anticipate there would be any difficulty in the matter. The Conference adjourned with the benediction by the Presiding Elder.

CHAPTER X.

THE DECENNIAL ANNIVERSARY.

As the time was approaching when the M. E. Society at Tompkins Avenue would complete its first ten years' experience from date of organization, some anxiety was felt by the officary of the Church with regard to the forthcoming event. The question that suggested itself for their consideration and action was somewhat difficult to solve, viz., how, or in what manner the Decennial Anniversary should be conducted, so as to render the occasion not only interesting to the Church and congregation and the friends who were expected to be present, but productive of advantage to the Society in a financial point of view? Under ordinary circumstances there would have been little trouble in settling this point; but as the Society was situated, after making an extraordinary effort to meet the expenditures incurred by the recent alterations and improvements, and at the close of the conference year, when every exertion must be made to provide for the current expenses so as to finish up the same without carrying a balance of indebtedness over into the new year—such being the position of matters—it was thought it would be hardly right to call upon the members at this time for any special subscription, and much less to take advantage of friends and visitors from other churches, who were expected to favor them with their presence,

by soliciting them for pecuniary aid. These questions, could only be determined when brought before the brethren for their official action.

The monthly meeting of the Board of Trustees was held in the class-room on Monday evening, February 15th, at eight o'clock ; G. E. Currie in the chair. The meeting was opened with prayer by Bro. Benson. Bro. McLean was appointed Secretary. Present—Bros. Currie, McLean, Nostrand, Benson, Tippens, and Clark. After the usual business was transacted, the chairman introduced the subject of the approaching Decennial, in a few remarks showing the propriety and desirableness of holding such anniversary, believing, if properly conducted, it would be the means of promoting increased interest among the members of the church and congregation, as well as exerting a salutary influence throughout the neighborhood ; he therefore urged the brethren to express their views, and take such action as they felt disposed upon the subject.

After some discussion was had and the opinions of the members pretty fully canvassed, the impression prevailed that the suggestions of the Chairman should be carried out. It was therefore moved by Bro. McLean, and seconded by Bro. Nostrand, that this Board cordially approve and earnestly recommend that a Decennial Anniversary of the Society be held at the earliest possible convenience ; and that the officers of the Board, in conjunction with the Pastor, be appointed a Committee with power to fix the time and place, prepare a programme, and make other arrangements for celebrating the same ; and further, that no subscription be solicited on that occasion, but that a "plate" collection be taken up at each of the services. The motion

being put, was unanimously adopted, after which the meeting adjourned.

Pursuant to appointment, the Committee consulted with regard to what would be the best means to employ for the purpose of creating a lively interest in behalf of the forthcoming Anniversary; the conclusion at which they arrived was to enlist if possible the sympathy and services, not only of the former pastors of the Church, but to secure the attendance and aid of ministers of other evangelical denominations to take part in the public services of the day. Accordingly the following circular and card of invitation was prepared and addressed to pastors of sister churches and clergymen of other denominations :

“Decennial Anniversary of the Wesley M. E. Church, cor. Tompkins and Willoughby Aves., Brooklyn, N. Y.

*“Rev. and Dear Sir:—*The Officiary of WESLEY M. E. CHURCH having resolved to celebrate the DECENNIAL ANNIVERSARY of the organization of the Society, on Sunday, the 28th day of March next, deem it a most appropriate occasion to solicit and secure the sympathy and co-operation of ministers of associate churches and other evangelical denominations, who are desirous of promoting the extension of the Redeemer’s Kingdom, and witnessing to the world the fundamental principle of Christian unity and fellowship of believers in Christ.

“Believing the proposed Anniversary to be a suitable opportunity for bearing such testimony, we have been induced to extend to you a cordial invitation to be present with us on that occasion, and take part in the exercises. As the entire day, morning, afternoon, and evening, will be devoted to the Memorial Services, you

will therefore confer a favor by informing us if you can accept this invitation, and say at which of the three sessions it will be convenient for you to be present.

"The favor of your reply will much oblige,

"Yours fraternally,

"C. B. FORD, *Pastor*.

"G. E. CURRIE, *President*.

"ROBT. BENSON, *Treasurer*.

"D. W. MCLEAN, *Secretary*.

"*Board of Trustees*.

"WESLEY M. E. C. PARSONAGE,
No. 167 Tompkins Ave.,
Brooklyn, Feb. 26, 1875."

It was gratifying to find that the responses to the foregoing invitation were more numerous than the Committee had reason to anticipate, inasmuch as several who promised to be present did so at considerable personal inconvenience, having to find supplies for their own pulpits and make other necessary arrangements. The Decennial Anniversary having thus assumed tangible form, there remained no room for doubts or misgivings about the matter, the Committee determined nothing should be wanting on their part to make it a success. Mr. John E. Lucky, the Chorister, got the members of the choir thoroughly interested in the matter, so that they began to prepare and practice some fine selections of sacred music from the old masters for the Anniversary.

The officers, teachers, and scholars of the Sabbath school also got interested, and the parents of the children were accordingly informed respecting the extra-

ordinary meetings that were to come off at Wesley M. E. Church on the 28th of March, and they likewise resolved to be present. The Superintendent arranged to have the children assemble in the school-room at the usual hour, and go through the lessons for the day, and then repair in a body to the gallery of the church, at 3 o'clock P. M. Rev. C. B. Sing, the Presiding Elder of the North Long Island District, kindly engaged to be present and preside over the afternoon union meeting. Rev. Daniel Curry, D. D., the venerable and talented editor of the *Christian Advocate*, was expected to be present, but was prevented on account of a previous engagement.

The arrangements for the Decennial Anniversary at length being completed, the following advertisement was inserted in the Brooklyn city papers :

"Decennial Anniversary of the Wesley M. E. Church, cor. Tompkins and Willoughby Aves., Brooklyn.

"The Decennial Anniversary Services of the Wesley M. E. Church, will be held on Sunday, March 28th (this day). The Rev. R. S. Moran, D. D., from Wilmington, North Carolina, will preach in the morning at 10½ o'clock, and Bishop E. G. Andrews, D. D., at 7½ o'clock in the evening.

"Special Union Services at 3 o'clock P. M., when the Rev. C. B. Sing, Presiding Elder, Rev. C. B. Ford, the Pastor, Rev. F. C. Hill, Rev. J. W. Barnhart, Rev. John Parker, Rev. S. H. Platt, of DeKalb Avenue M. E. Church, Rev. G. A. Hubbell, of Greene Avenue M. E. Church, Rev. Dr. Jeffries, of Marcy Avenue Baptist Church, Rev. Dr. Hutchins, of the Bedford Avenue Baptist Church, Rev. Lewis Ray Foote, of the Throop Avenue Presbyterian Church, Rev. Stewart Walsh, of the Gethsemane Baptist Church, and other distinguished clergymen are expected to take part in the Memorial Services.

"Seats free. Strangers cordially invited to be present at all the services."

Pursuant to arrangements, the services morning, afternoon, and evening were held, and the attendance upon all of them, throughout the day, was much larger

and better than any had anticipated ; in fact, a larger, more attentive, or appreciative audience had never before assembled in Wesley M. E. Church. The ministerial visitors not only kept their engagements, but did everything in their power to contribute to the interest of the occasion, and by their spirited and soul-stirring addresses they inspired new life, hope, and courage among all classes of the people.

The following report of the day's proceedings is taken from the *Brooklyn Daily Eagle* of March 29, 1875 :

“ANNIVERSARY OF WESLEY M. E. CHURCH.

“DECENNIAL ANNIVERSARY.

“The Decennial Anniversary of the founding of the Wesley M. E. Church was celebrated in the church edifice, corner of Tompkins and Willoughby Avenues, yesterday, three services being held, all of which were well attended.

“At the morning service the Rev. C. B. Ford presided, and the regular order of worship was observed. The Rev. Dr. R. S. Moran, of Wilmington, North Carolina, preached the sermon, which lasted nearly two hours. His text was from the second chapter of 1st Corinthians, the 9th, 10th, 11th verses : ‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him. Even so the things of God knoweth no man, but the Spirit of God.’ He said : ‘The first sentence of this text is usually applied to the things of the heavenly world ; but

in reading this passage in connection with the text itself it will be seen that the Apostle has no such idea in his mind, as it refers not at all to the things of heaven, but to things here ; for he immediately adds, "God hath revealed them unto us by His Spirit," and assigns as the reason for it, that "The Spirit searcheth all things." As true religion was in the mind, life, it must of necessity follow that the great facts and the truths which enter into that life can be comprehended truly only by those who have been born into it ; hence the Apostle here and elsewhere distinctly asserts that this is the only specific way in which the spirit can attain any correct knowledge of the essential truths of religion, and by experience in the instituted and divinely organized system of the Bible. The Apostle did not make the announcement as a philosophical abstraction, but as a practical truth. The only difference between the Apostle Paul and the apostles of modern science was this : That Paul asserted the necessity of this experimental appreciation, in order to arrive at the reality and validity of our spiritual knowledge, whereas they assert it in order to arrive at the reality of our natural knowledge. A certain experience is necessary in order to gain a practical appreciation of the facts that are laid out in either, and this is implied, though not formally expressed in the text, and it contains the true philosophy of all spiritual perception. The man who is regenerated by the Spirit of God is the only one capable of receiving this revelation ; no other man can have a thorough appreciation of these spiritual things, no matter what may be his rank, his station, or his position in society, whether he be layman or clergyman, prince or peasant,

priest, patriarch, or pope—no matter what may be his attainments in other departments of knowledge, however profound his knowledge of statesmanship, however thorough he may be as a scientist, however comprehensive he may be of philosophical lore, however learned in systematic theology, however keen sighted in ethical distinctions, however erudite in biblical criticism; he may be master of the Greek and Hebrew languages in which these truths found their first and purest expression, he may be familiar with the terms by which each of these spiritual truths may be most appropriately represented to the eye and to the ear, even the words which the Holy Ghost has chosen as the vehicle of communication to man, he may be able to frame these words into compact and beautiful sentences which do not admit of correction or revision; yet, notwithstanding all this, these words never convey to his own understanding the real thoughts which they were designed to express. This may sound strange to the ears of some, while to others it may sound as a startling paradox. I don't mean to affirm that an unregenerated man may not know anything of religion; but I mean to say that an unregenerated man can have no adequate appreciation or comprehension of the things revealed by God to the conscience of the believers. Through this statement two questions arise. First, What does the Apostle mean by the expression, "The things which God hath prepared for them that love him?" And secondly, Why is it that an unregenerated and unconverted man can never embrace, receive, or understand it. It seems that the Apostle does not mean to embrace in this position those religious truths which are of a scientific and historical char-

acter, such as are necessarily involved in, and are indispensable to, the existence of religion, and are necessary to its defense and support, not revealed by the Spirit to the senses of the believer, but by study to the investigator. But the Apostle means all those spiritual truths that have a practical application to, and an actual development in, the life of the believer; all those material elements that form the concrete basis of our spiritual knowledge, and which are given to us intuitively, and which are directly and spontaneously born in the religious consciousness of every man who is born of God. Now, why can not an unregenerated man understand these truths? The one comprehensive and all-sufficient reply is, that an unconverted man, no matter what qualifications he may possess, has not that experience through which only such knowledge is attainable. Observe the correspondence established between the Creator and the faculties of man for getting knowledge, and the object to be acquired by knowledge.'

"The afternoon services commenced at three o'clock, there being a full gathering of the children belonging to the Sabbath school and members of the congregation. The Rev. C. B. Sing, the Presiding Elder of the District, opened the meeting with prayer and presided on this occasion. There was plenty of pleasant singing, and a good time was experienced generally. Short addresses were made by the Revs. F. C. Hill, C. B. Ford, J.W. Barnhart, John Parker, G. A. Hubbell, D. D., James Porter, D. D., Hiram Hutchins, D. D., Lewis Ray Foote, and A. Stewart Walsh.

"In the evening, Bishop E. G. Andrews preached a short and instructive sermon on Christian work in the Church and in the world. He alluded in encouraging

words to the career of the Church, which he pronounced a most successful one. Its growth had been steady and continuous, and he urged them to put forth renewed endeavors in the cause of religion, trusting in God for the result. He prophesied that if they did work honestly and faithfully in the cause of Christ the result could not be otherwise than one of golden success substantially, and would work good for themselves."

It is conveying a very moderate idea of the attendance to say the Church was "well attended." It was crowded in every part during the afternoon services, and unusually well filled both morning and evening, so that the entire services of the day far surpassed the most sanguine anticipations. The 28th of March, 1875, was indeed a jubilee for preachers and people at the Wesley M. E. Church, and one long to be remembered.

The members of the Church and congregation assembled at the parsonage on Thursday evening, April 1st, to pay their respects to the Pastor and his family, prior to taking his departure to a new field of labor. The meeting might be considered, in some respects, a surprise party, the matter was kept so quiet that few knew anything about it, until they were invited to be present that evening. After spending some time in social interchange of sentiment and friendly greetings with each other, the President of the Board of Trustees rose and addressing the company made some allusions to the object of their visit to the parsonage on this evening; it was to take friendly leave of their beloved Pastor, who had come in and out before them for the last three years, and to whom they had looked

up with confidence for instruction and advice in such matters as related to their souls' present and future well-being. The review for the past three years' experience inspired thoughts and feelings of a complex character—a mixture of pleasure and pain, of joy and grief. These feelings were suggested by the reflection of the small amount of good that had been accomplished by the Society, considering the numerous and exalted privileges the members had enjoyed. While this was to be deplored, it was, however, a source of consolation to know, that although there had not been a large ingathering into the Church, we had reason to believe that much substantial and permanent good had been effected in the hearts and minds of many, by and through the ministry and pastoral labors of Bro. Ford; and if the Pastor did not witness, as he would have desired, the full fruition of his work in the charge, doubtless it would be revealed hereafter. In concluding, the speaker presented the Pastor with a small testimonial of respect and affection from the Church, in the form of a roll of greenbacks. Bro. Ford responded by returning thanks in a very touching and feeling manner, and expressed the happiness and satisfaction he and his family had enjoyed since he accepted the invitation, and during the period he had been connected with them as their Pastor; and he bids them now adieu with some degree of regret, but with a pleasing assurance that, should they never all meet again below, they would by and by assemble in their Father's house above, where parting will be no more.

The following testimonial was presented to the Pastor by the officary; the document speaks for itself, and was received by him with grateful acknowledgments:

“BROOKLYN, N. Y., *April 3, 1875.*

“Inasmuch as the pastorate of our dearly beloved brother, Rev. C. B. Ford, is about to close with the Wesley M. E. Church, we, the official members, for ourselves and as representatives of the Church and congregation, desiring to give some expression to our sentiments with respect to him and his pastorate, therefore declare: That his ministry among us for the last three years has been that of a faithful messenger of our Lord Jesus Christ; that his personal and social intercourse has exemplified the qualities of a cultured Christian gentleman; that his pulpit and prayer-room efforts have been most earnest and evangelical; and that his labors have been a blessing to the Church and this community.

“We part with him with unfailing regret, and desire that he carry with him the assurances of our sincere respect for him as a man, of our profound confidence in him as a Christian minister, of our earnest prayers for his increased prosperity and usefulness in his future fields of labor, and of our joyous hope that we shall not only meet again on earth, but shall spend an eternity of bliss with him and his dear family in the mansions which our blessed Lord has gone to prepare.

GILBERT E. CURRIE.

D. W. McLEAN.

ROBERT BENSON.

HENRY TIPPENS.

THOS. C. NOSTRAND.

JOHN R. CURREN.

GEO. W. LUSH.

CHAS. D. WADSWORTH.

GEO. E. CLARK.

GEO. G. LYON.”

The following summary of Rev. C. B. Ford's pastoral labor exhibits the state of the Society at the time he entered upon the charge, what has been effected during the period, and the condition in which he leaves it:

Members on the roll, April 1, 1872.....	167
Members removed with certificates.....	51
Members removed by death.....	6
Members removed without letter.....	3
Members withdrawn from the Society.....	5
Total removals in three years.....	65
Total members remaining.....	102
Members received by probation.....	26
Members received by letter.....	75
Total members received during the term.....	101
Total number on the roll, March 31, 1875.....	213
Absent from the city, March 31, 1875.....	13
Aggregate Church membership, April 1, 1875....	200
During three years, have baptized infants.....	33
During the same period, baptized adults.....	35
Celebrated marriages.....	34
Attended and conducted burial services.....	36
Made pastoral visits and calls, about.....	1,200

The Pastor reserved his farewell sermon to the Church and congregation until Sunday evening, April 4, 1875, when he selected as the foundation of his remarks, Acts xx. 7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." And Acts xiv. 27: "And when they were come and had gathered the church together they rehearsed all that God had done with them, and how he had opened

the door of faith unto the Gentiles." And also Luke iii. 18: "And many other things in his exhortation preached he unto the people."

At the close of the service, many of the hearers gathered round Bro. Ford, and bid him farewell ; but without any marked exhibition of grief or tender-heartedness, which sometimes we have witnessed on former occasions when a separation between Pastor and people was about to take place. These periodical removals have become, with Pastor and people, a matter-of-course event, so that neither the one nor the other think or feel as keenly as they used to do about the parting.

CHAPTER XI.

IN MEMORIAM.

Obituary Notices of Deceased Members.

CATHARINE DARBY, died May 3, 1865 :—The first breach made by death in the M. E. Society at Tompkins Avenue, was that of Catharine Darby, the beloved wife of W. G. Darby, one of the members of the Board of Trustees. She had been in delicate health for some considerable time prior to the formation of the Church, and consequently was able to attend the public services of the sanctuary but very seldom. Although deprived of the privilege of attending the stated means of grace, yet she enjoyed a lively and happy Christian experience, arising from a well-grounded assurance of her acceptance in the Beloved. Sister Darby was earnestly solicitous for the spiritual well-being of her five children, three sons and two daughters ; while she also was deeply concerned for the prosperity of Zion. At her special request, the class which was led for some time by Bro. C. M. Turner, met at her house in Franklin Avenue, and these social meetings and religious privileges proved wells of salvation to her pious, thirsty soul. Finding her strength rapidly failing, and having a presentiment that she was nearing her journey's end, she summoned the members of her family around her bed, and after commending each to God, she requested them all to meet her in heaven, and shortly afterward sweetly fell asleep in Jesus.

MARY G. GILBERT, died July 1, 1865 :—The amiable, devoted, and much-beloved wife of Rev. G. S. Gilbert. Very soon after the family had got comfortably settled in the new parsonage, the period of her *accouchement* drawing near (an event about the result of which, for some time previous, she had been much concerned, and expressed her serious apprehensions to some of her most intimate friends), she was taken to bed alarmingly ill. Convulsions and insensibility followed, and the family physician was immediately summoned. Upon observing the symptoms becoming rapidly more alarming, he suggested the propriety of calling in additional medical assistance, which was at once done, and everything that science and skill could suggest was brought into requisition, but without any salutary effect. At length, after much trouble and anxiety, she was delivered of a fine male child. After this event took place, intervals of consciousness returned, but these were of brief duration ; she continued gradually to sink, and while hopes were entertained of her recovery, she passed away in the prime of life and vigor of womanhood, to the better land. The mother was taken, and the child was spared,—a memorial pledge of the undying love of the departed wife, to comfort and cheer the heart of her sadly bereaved and disconsolate husband. Mrs. Gilbert was no less beautiful in person than she was gifted and accomplished in mind. She was esteemed and beloved by all who knew her, for the sincerity of her piety, her disinterested benevolence, Christian charity, and heroic virtue. Her intense sympathy and devotion to her husband in the darkest hours of his trouble and disappointment, and her unwearied endeavors to promote his

comfort and happiness, challenged universal admiration. As her death was peculiarly painful, unexpected, and much deplored, so her memory will long continue green, and be affectionately cherished by the members of the Tompkins Avenue Church. Her end was peace. Her mortal remains were taken for interment to the family burying-ground in the city of New Haven, July 4, 1865.

REV. GAD SMITH GILBERT, died August 1, 1866 :—The first Pastor of the charge did not long survive his dearly beloved and lately departed wife, whose sudden and painful demise caused him such intensity of sorrow and grief, which served in some degree to hasten his own. At the time of his wife's death, Mr. Gilbert was suffering from a complication of diseases, so that he was obliged to relinquish his ministerial work and retire to the bosom of his family, the home of his venerable, pious father and mother, at New Haven, Conn. During the few months he resided under the paternal roof, surrounded with loving friends, who ministered to his personal comfort and physical necessities, it became more and more evident to them, as well as to himself, that the sands of life were ebbing fast away. But as his bodily health declined, his spiritual strength increased day by day. Presiding Elder Merwin, who visited him frequently during his last illness, and was present when he died, reports that he never witnessed a more joyful sick bed, or more triumphant death, than that of Bro. Gilbert. The ecstasy of joy experienced by the dying Christian minister and beloved son, made the very heart of his aged parents to rejoice, so that they could chant a song of praise ; and thus "the

chamber where the good man meets his fate," instead of being a house of mourning, was changed into one of joy—a banqueting hall "quite on the verge of heaven;" and amid hymns of praise and shouts of hallelujahs the emancipated, blood-washed spirit entered triumphantly through the pearly gate into the city, there to be forever with the Lord.

GEORGE WESLEY, died March, 1867:—Was a young man about 25 or 26 years of age, a carpenter by trade, and the eldest son of a widow. His affection for his mother and younger brother, and great solicitude to provide for them to the best of his ability, induced him to labor with indomitable energy and perseverance, until he succeeded in building a dwelling-house for their comfort, economy, and convenience. While engaged at this work, he caught a severe cold, which settled upon his lungs, and ultimately developed into consumption. After nearly a year's protracted sickness, his medical adviser gave him little hope of recovery. While on his sick bed, he earnestly sought and happily found the Savior, to the joy of his soul, and was baptized by the Rev. F. C. Hill, and afterward received at the Pastor's hands the sacrament of the Lord's Supper. Without a struggle or a groan he fell asleep in Jesus, leaving a widowed mother, brother, and a married sister to mourn their sad bereavement.

FANNY JACOBS, died March 23, 1867:—She was the only daughter of John M. and Louisa Jacobs. She was a precocious child, in the strictest sense of the term. While young in years, she displayed a remarkable intuitive perception, and an intelligent appreciation of

divine truth. Possessing a retentive memory, she soon learned and stored away large portions of Scripture, which she repeated to her Sabbath school teacher, together with many of our standard hymns and other pieces of sacred poetry. She was always ready and happy to take part in any exercises connected with the Sabbath school exhibitions and other religious and social entertainments. But, alas! consumption had early marked her for its victim. Notwithstanding all that parental care and medical skill could suggest or apply, she continued to droop, and at length sickened and died. Thus she passed away,—a fragrant, rose-bud plucked in dewy morn, to be transplanted from earth to blossom and flourish in the paradise above. She was in the twelfth year of her age at the time of her death.

ELIZABETH MELVILLE, died June, 1867 :—An aged widow and mother in Israel, was the next person whose death the Society was called to mourn. Her sympathy and love for the Rev. G. S. Gilbert and his noble Christian wife, led her to cast in her lot with the Tompkins Avenue mission. In doing so, she had to take up a cross, not merely in severing her church relationship with many old and dear friends, but by sacrificing the good-will of some members of her own family, who were dissatisfied on account of the step she had thus taken. Mrs. Melville's religion was of a decided character. It was founded upon clearly defined and well-understood principles. She loved and revered the word of God, and made it the man of her counsel and the guide of her youth. Next to the sacred Scriptures, she highly prized and daily perused the Methodist

hymn-book, which proved to her a constant source of comfort, encouragement, and delight. Her religious experience was rich, broad, deep, and interesting. During her last sickness, it was a privilege to visit and hear her speak of her hopes and prospects of soon reaching the better country,—the land of Benlah. Having suffered long from a tendency of blood to the head, she had for years entertained an apprehension that the messenger of death when he came to her would come suddenly; and consequently she was striving daily to live so as to be ready to obey the welcome summons which calls the pilgrim home. During the summer of 1867 she was prostrated by a stroke of apoplexy, and after a brief sickness, died in the triumph of faith, with a blessed hope of a glorious immortality.

SARAH JANE FISHER, died August, 1867:—Was the eldest daughter of Dr. John Van Ness, and beloved wife of Mr. James Fisher. She was one of the most amiable, ardent, and loveable young ladies, whom everybody delighted to honor and respect. In the spring of 1867 she removed with her husband (who was a practical druggist) to New Orleans, La., where he procured a lucrative appointment in the city hospital. Mr. Fisher had been in his new situation only a few months, when the yellow fever broke out with great virulence all over the city, and the hospitals were soon crowded with patients suffering from this malignant disease. Mrs. Fisher, instead of being frightened or dismayed at the appearance of the terrible malady, insisted upon remaining at the hospital, and helping her husband in discharging his onerous duties. While visiting from ward to ward, and administering

physical relief to the suffering, she spoke words of instruction, comfort, and consolation to the dying, by pointing them to the Lamb of God, who taketh away the sins of the world. She was at length stricken down with the fever, and in less than forty-eight hours afterward her gentle, happy spirit took its flight from a world of sin and sorrow, pain and death, to realms of endless day. A few days after the death of his wife, Mr. Fisher was also taken down by the terrible scourge, and died, leaving behind him a helpless little daughter, scarcely three years old, alone in a distant land, far away from home, and among strangers, and surrounded by the ravages of disease and death. But a merciful Providence, doubtless in answer to a dying mother's prayer, took care of the orphan child, and shortly afterward she was intrusted to the care of a faithful colored servant, who brought her safely back to the home of her grandparents, in Brooklyn, with whom she now resides, and constitutes a bright and cheerful light in the family circle.

JEREMIAH JOHNSON, died October, 1867 :—Was among the first to espouse the cause and sympathize with the late Rev. Gad S. Gilbert and the friends of Tompkins Avenue M. E. Mission. He was ready and willing on every occasion to help forward the work by his liberal contributions. Having attained to the allotted period of three-score years and ten, and feeling the infirmities of age coming rapidly on, he was solicitous to settle his worldly affairs and set his house in order prior to his departure to the promised land. He had long enjoyed the comforts and consolations of practical religion, and he soon succeeded in arranging his temporal

affairs, shortly after which he took to bed, and died in peace, rejoicing in Christ his Savior.

GERTRUDE A. BROWER, died February 15, 1870:—She was the wife of Abram L. Brower, and daughter and only surviving child of Robert and Catharine Benson; her father being the worthy and esteemed Treasurer of the Board of Trustees. Gertrude when quite a little girl gave her heart to the Savior, and being carefully instructed and religiously trained by pious parents, she united with the Church in the days of her youth, and became a faithful member of the same, and a devoted laborer in the Sabbath school. Possessing naturally a modest, retiring disposition, united to a sweet, amiable temperament of mind, with an affectionate, loving heart, she became the beloved idol of the family, and the center of attraction of a large circle of Christian friends. While yet young, the devoted wife and happy mother of one child, and soon to become the mother of another, she was taken down with violent sickness, accompanied with convulsions, during which she was safely delivered of a babe,—another infant daughter. For a short time after this event, the life of parent and child was suspended in the balance, and the gravest apprehensions were aroused respecting the ultimate result. When the crisis in her sickness appeared to be reached, and all immediate danger past, and hopes began to be indulged of her speedy recovery, she was seized with scarlet fever. The disease attacking her brain, delirium set in; the fever continued with increasing violence, till the turning point had been reached, when a favorable change was anticipated. That night a change did take place, but not

such as her physician and friends had hoped for ; it was a fatal and final change, which put an end to her physical sufferings. She calmly and imperceptibly breathed her last, and thus sweetly fell asleep in Jesus, in the twenty-sixth year of her age, on February 15, 1870. Concerning the dear departed, it can be truly said :—

“ Her toils are past, her work is done,
And she is fully blest;
She fought the fight, the victory won,
And entered into rest.”

To the bereaved husband, sorrowing parents, and weeping friends we would say :—

“ Now let your sorrow cease to flow ;
God has recall'd his own ;
And let your heart in sad woe,
Still say,—‘ Thy will be done.’ ”

MATILDA ABERLE, died March 2, 1870 :—Was the beloved wife of Bro. J. G. Aberle, and one of the original members of the Church, and an active and cheerful co-operator in every plan proposed for the advancement of its material and spiritual interests. Sister Aberle was endowed with a naturally warm and cheerful disposition, and was always ready to engage in every good work. She proved a valuable and indefatigable worker in organizing and conducting ladies' fairs and festivals, and no less zealous and useful during revival seasons and protracted meetings, in pointing mourners to the Lamb of God, who taketh away the sins of the world. While in middle life, and apparently enjoying a good degree of health, after attending a revival meeting held in a neighboring church, she returned home later than usual, but rejoicing in what she had seen and heard, and telling her family about

the prosperity of the work of God ; she went happy to bed, and in the morning when her husband awoke he found, to his great sorrow and surprise, that his wife was lying a corpse beside him, having expired during the night from an attack of heart disease, in the forty-fifth year of her age. Of her it may be said, " She ceased at once to work and live."

CHARLES JACKSON, died April 16, 1870:—He was the son of Sister Jackson, one of the members of the Church, and a young man of great promise, to whom his parents looked up with the liveliest assurance of confidence and hope that he would be a source of comfort and happiness to them for many years to come. While following his occupation and enjoying usual health, he was suddenly prostrated by sickness, which proved somewhat protracted in duration, and ultimately resulted in his death. During his illness he was frequently visited by the Pastor, Rev. F. C. Hill, and several members of the Church, who spoke to him about his soul's salvation and prayed with and for him. Being thoroughly convinced of his sinful and dangerous condition, penitent and contrite in spirit, he was pointed to the Lamb of God, who taketh away the sins of the world, whom he was enabled by faith to embrace, to the joy of his heart ; shortly after which he died happy in the Lord, leaving a testimony behind him that he had gone to be with Christ.

OLD FATHER WANDELL, died June, 1870:—He was an aged pilgrim of the Cross. On coming into the neighborhood to reside with one of his granddaughters and her family, he immediately associated himself with the Church. Although upward of ninety years of age,

and nearly blind, he was wonderfully regular in his attendance upon the public services of the sanctuary, and was sometimes present at the weekly prayer-meetings, on which occasions his little great-granddaughter would lead him by the hand to and from the house of God. He enjoyed the means of grace exceedingly, and though his steps were feeble and tottering, and his eyes becoming dim, yet his hearing continued remarkably good, so that he could hear the preached word. While protracted meetings were in progress, he felt very happy, and not unfrequently would manifest the joy he experienced by an emphatic, audible "amen" and "glory be to God." The entire membership of the Church felt sorry when the good old soldier of the Cross removed from the neighborhood of Tompkins Avenue. He carried with him always the spirit of his Master, and rejoiced continually in the peace, comfort, and consolation of the gospel. Shortly after his removal to another part of the city, he was taken sick, and for a short time was confined to bed. This sickness proved to be unto death. His pilgrimage was ended; he had fought the good fight and finished his course, and there was laid up for him a crown of life, which the righteous Judge shall give him in that day. He died about the middle of June, 1870, in the ninety-eighth year of his age.

"How sweet the hour of closing day,
When all is peaceful and serene;
And when the sun, with cloudless ray,
Sheds mellow luster o'er the scene.
A beam from heaven is sent to cheer
The pilgrim on his gloomy road;
And angels are attending near,
To bear him to his bright abode."

JOHN GRANGER, died Oct. 2, 1870 :—He early identified himself with the Tompkins Avenue M. E. Church, and became subsequently a Steward and member of the Board of Trustees, and a faithful supporter of the cause and kingdom of our Redeemer. He suffered for a long time from a complication of diseases, but chiefly of a pulmonary character, which he bore with exemplary patience and Christian resignation. During his protracted sickness he was frequently visited by the pastor and other religious friends, to whom he repeatedly expressed his hopes and prospects of one day outriding the storms of this unfriendly world, and landing his bark safely in the haven of eternal rest. He felt he was a sinner saved by grace ; a brand plucked from the burning. Toward the close of his illness, and within a short time of his death, he was wonderfully sustained and comforted by the exercise of a simple faith and trustful confidence in the blood and merits of our Lord and Savior Jesus Christ. His respiration becoming more and more difficult, he could speak but little, and gradually began to sink, and finally departed this life in the triumphs of the gospel. His happy spirit winged its flight to mansions in the skies, October 2, 1870, leaving behind him a sorrowing and afflicted widow, with three interesting daughters and one son, to mourn the loss of a devoted husband and kind, indulgent father.

CORNELIA ABERLE, died August 10, 1870 :—She was the daughter of J. G. and Matilda Aberle, and a young, suffering, patient victim of a long, lingering, and incurable disease, culminating in a severe dropsical disorder, which finally resulted in her death. Miss Aberle was

an affectionate and dutiful daughter and a warm-hearted friend, who had a smiling face to cheer, and an open hand to extend to every one who needed her sympathy or assistance. In many respects she resembled very much her deceased mother, whose obituary has already been recorded ; ever ready to do what was in her power to promote the cause of Christ and the prosperity of his Church. As a Sunday school scholar, teacher, and missionary collector, she was diligent, persevering, and successful ; always cheerful and happy at her work and labor of love. Having chosen the Lord as her portion, he was with her in the furnace, and did not forsake her in the hour and article of death, which took place Aug. 10, 1870, in the twenty-fourth year of her age.

LETITIA McCORMACK, died June 27, 1871:—The beloved wife of Bro. Richard McCormack. She was remarkable for her quiet, unobtrusive, retiring disposition of mind, and her sincere and consistent attachment to the cause and kingdom of our Lord and Savior Jesus Christ. Although never very demonstrative in her expression or profession of religious attainments, yet she was a truly Christian woman ; a devoted wife, a judicious mother, and a kind-hearted and obliging neighbor, who was ever ready and willing to discharge her duty in the fear of God, with a single eye to his glory. Her religion showed itself more conspicuously in the family circle than anywhere else. There her influence and example were exerted, and were productive of the most salutary effects. In middle life, and amid the toils, cares, and anxieties of family and domestic duties, she was laid upon a lingering bed of sickness, which she bore with fortitude and

resignation. When all hope of recovery was given over, she assured her family and friends, that she was perfectly resigned, and felt ready and prepared to go home whenever it was the will of her Heavenly Father to call her. As she was nearing the margin of the river,—“the narrow stream of death,”—she requested her husband and two daughters, with other relatives, to come around her bed. Before bidding them adieu, she commended them to God, and desired that they would all prove faithful, and be sure to meet her in heaven. Thus she sweetly passed away to the better land.

CORNELIA WALRAVEN, died July, 1871 :—Was among those who left DeKalb M. E. Church to join the new Society at Tompkins Avenue. Having for a number of years suffered from a cancerous affection in the face, she will be remembered by many, who had not a more intimate acquaintance with her, as the “veiled lady,” whose voice was not unfrequently heard in the Wednesday evening prayer-meetings, but whose countenance could not be recognized on account of the thick veil she usually wore when she went out to church. Mrs. Walraven’s husband was not a professor of religion, and seldom appeared in the house of God with her; but she had a little daughter, who not only attended Sabbath school, but was happy in accompanying her mother pretty regularly to the means of grace. Her experience as a Christian was simple, sincere, trusting, and cheerful. She was punctual in her attendance upon the class and prayer-meetings, and these always appeared to give her comfort and joy. During the summer of 1871, she determined, contrary

to the desire of her friends, to have a surgical operation performed upon her face, and insisted upon going to a hospital in New York city to get it done, as she had heard of similar cases where it had been successfully accomplished. She at length went to the hospital; she had been there only a few days when it was found necessary to administer morphine or some other narcotic medicine; the quantity proved either too large, or she too feeble to stand its effect; she succumbed under it and died. The first intimation her daughter had of the fatal result of the treatment was on calling to see her the following morning, when she found her mother was dead, having expired during the night. Although we have no dying testimony in her case, yet we have the assurance derived from her Christian life and character that her end was peace.

ROBERT CURRIE, died October 4, 1871 :—Was a younger brother of the President of the Board of Trustees. Although brought up under the watchful care of Christian parental solicitude, with all the privileges and advantages of religious training, and the benefit of Sabbath school instruction, as well as regular attendance upon the preached word, yet he failed to give his heart fully to Christ, although frequently the subject of serious convictions, until he was brought into church relationship through the instrumentality of the Rev. F. C. Hill. Being more than usually impressed with the conviction of sin, and his need of salvation, under the preaching of the word, he was induced by the Pastor to go forward to the altar during a season of protracted meetings. This he continued to do for several nights in succession, having resolved never to give up until

he was graciously blessed with a sense of forgiving love, and could experimentally say :—

“ My God is reconciled,
His pardoning voice I hear ;
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And ‘ Father, Aba Father,’ cry.”

His convictions and contrition for sin were deep and overwhelming, and his pleadings for mercy and pardon, sincere and urgent ; consequently when light broke in upon his mind, and he was able to cast himself unreservedly upon Christ by an appropriating faith, his conversion immediately became clear and satisfactory. The change from darkness to light, from the bondage of sin and Satan into the liberty of the children of God, was in his case like life from the dead. While he believed and felt the Christian warfare to be one of trial and conflict, constantly demanding the exercise of faithful prayer, self-denial, watchfulness, and perseverance, he was not discouraged ; for having put his hand to the gospel plow, he resolved never to look back ; and, in fact, he had no desire to turn back, but press on to the mark and prize of his high calling in Christ Jesus. Immediately after his conversion the Bible and Methodist hymn-book became his daily companions. For some time previous to his death, in consequence of declining health, he was prevented from attending the public means of grace as frequently as he would otherwise have desired. This deprivation he bore with Christian resignation. Feeling his strength gradually failing, he resolved to take a sea voyage and visit his native land, which he

did for the benefit of his health. He had arrived in Scotland, and been there only a short time, when he was obliged to take to his bed, and in the course of a few days' illness, without a struggle or a groan, he breathed his last, surrounded by loving friends, with whom he left a dying testimony that he had gone to be with Christ, which was better.

THOMAS P. MOSES, died August 27, 1872:—It was in the house of Bro. Moses that the few devoted friends of the late Rev. G. S. Gilbert met, in the spring of 1865, and were organized into a Society by the Rev. H. F. Pease, Presiding Elder of the District. Brother Moses cast in his lot with the infant cause, and labored faithfully in helping to sustain it in its early struggle for existence. As soon as the tabernacle was erected and occupied, God heard the earnest prayers and pleadings of his people, and came down and blessed them, making the rude and humble place where his name was recorded glorious by reason of his presence and power, so that they could say it was indeed "the house of God, and the gate of heaven" to their souls.

From the organization of the Society up to the day of his death, Bro. Moses was a consistent, persevering, and zealous supporter of the Church in all its interests, spiritual and temporal. The Church was not unmindful of its obligation, as shown by the confidence it reposed in him, by appointing him to various positions of honor and trust; such as Sunday school Teacher, Superintendent, Steward, Leader, and Trustee; in all these offices he proved himself true and faithful. While in the meridian of life, and enjoyment of health and strength, with an excellent physical constitution,

unimpaired by any previous sickness, and actively engaged in his secular calling, and useful in the Church, he was taken down with dysentery, which at first was not considered aggravated nor alarming in its character ; but in the course of three or four days, without any premonition on his own part, or expectation of his friends, proved fatal. Thus suddenly and unexpectedly our much-respected and lately departed brother was called from time into eternity,—from the church militant to the church triumphant,—there to hear the welcome plaudit, “Well done, good and faithful servant, enter into the joy of thy Lord.”

MARIA AULD, died Nov. 1, 1872:—A widow, and by her late husband's former wife, mother-in-law of our much-respected friend and excellent Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, the Rev. Dr. David Terry. She was born and brought up in Nova Scotia with strictly pious parents, who were rigid Presbyterians ; but on coming of age, or to woman's estate, she selected the Methodist as the Church of her choice. Many years ago her husband, Mr. Auld, while bathing with another gentleman at Coney Island, near New York, was drowned with his companion, and that, too, in sight of his horror-stricken wife, who on observing their dangerous condition and death-struggle with the under-tow of the receding tide, frantically ran to and fro upon the beach calling aloud for some one to come and save them ; but alas ! alas ! there were none to respond or come to rescue the drowning men, and thus they sank on that treacherous beach and were engulfed in the surging waves of the blue Atlantic to rise no more. Their life-

less bodies were afterward recovered and conveyed to their desolate homes, and buried by bereaved relatives and sorrowing friends. Mrs. Auld, ever after this sad and sorrowful calamity, continued a widow; and "a widow indeed" she proved herself to be. Shortly after her husband's demise she lost an only step-son, whom she loved and cherished as one dearer to her than life itself, and lamented his death as a fond and affectionate mother only can. In all her trials and bereavements she was supported and sustained by the "Husband of the Widow," and his grace was found to be sufficient in every trying hour, so that she could say in her deepest affliction, "the Lord gave and the Lord hath taken away, blessed be the name of the Lord." Her religious experience was deeper than she would even venture sometimes to express, being timid and distrustful and always ready to write bitter things against herself; yet she maintained a cheerful child-like simplicity of character, an implicit reliance upon divine Providence, and a confiding faith in the merits of Jesus. Being stout in figure and somewhat predisposed to apoplexy, she frequently complained of pain and giddiness in her head. On returning in the evening to her son-in-law's house, in De Kalb Avenue, after visiting some friends, as soon as she got home, she was suddenly prostrated with an attack of apoplexy, and remained unconscious until she expired.

Sister Auld was a regular attendant upon the class-meeting, she enjoyed the privilege and delighted to listen to the experience related by others, and especially of the young. However much she might feel at times depressed and cast down, when she entered the class-room she invariably left encouraged, comforted,

and blest. One of her favorite quotations, which she would sometimes repeat, in stating her experience, was the following emphatic declaration of confiding trust in the immutability of God.—

“This, this is the God we adore,
Our faithful unchangeable friend,
Whose love is as great as his power,
And neither knows measure nor end.
'Tis Jesus, the first and the last,
Whose spirit shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that's to come.”

MARIA ABERLE, died Nov. 2, 1872:—Widow Aberle, mother of Mr. J. G. Aberle, whose wife and daughter Cornelia are both deceased, their obituaries appearing in the present chapter, was one of the *original* members of the Society, and a sincere and devoted follower of Jesus, and true friend to his cause at Tompkins Avenue. None could surpass her in her respect for the ministers of the word, in her punctual attendance upon the means of grace, or devout regard for the services and ordinances of God's house. Although well-stricken in years, and residing at a greater distance from the Church than any of the other members, yet she was seldom absent from the sanctuary, morning or evening, winter or summer. Unless detained by sickness, or some unavoidable cause, she was sure to be found in her accustomed seat near the altar. She was not only a regular attendant upon the means of grace, but was ever ready, to the extent of her ability, to contribute of her substance for the support of the gospel. A kind and gracious Providence had endowed her with an excellent constitution; although small in stature, she was lithe, thin, and wiry. She enjoyed for up-

ward of three-score years and ten more than an ordinary share of health and strength, so that she was able, to within a day or two of her death, to manage and superintend her domestic affairs. During the temporary absence of the family who had resided in the upper portion of her house for over ten years, and while she was attending to her domestic duties, cleaning and polishing the stove; it not being as cool as she supposed, the composition she was using for this purpose instantly exploded, setting fire to her clothing, and there being no person present to come to her rescue, she rushed out of the house into the back yard; this intensified the flames, and she fell, overpowered, suffocated, and exhausted, and when found she was so terribly burnt and charred that she only lingered a few hours in great agony, but remained conscious to the last. Her pain and sufferings were soon terminated, and her happy spirit, freed from its earthly tenement, winged its triumphant flight to realms of endless day, in the seventy-seventh year of her age, there to join the loved relatives and friends who had gone before, and the multitudes of those who had come out of great tribulations and washed their robes and made them white in the blood of the Lamb.

MARY JOHNSON, died Nov. 5, 1872 :—Was the beloved wife of Mr. Job Johnson, and one of the original members of the Society. She not only identified herself with the cause, but labored zealously to promote its interests and well-being. She was the first President of the Ladies' Union Aid Society, and by her personal efforts and example did much to encourage and inspire others with zeal for the object she was seeking to ad-

vance, viz., the collecting of funds toward furnishing the parsonage and erecting a suitable house of worship. Through her instrumentality her husband contributed liberally to the building fund. When there was no convenient place for holding week-day meetings, she granted the use of her parlors for the Pastor's class. Mrs. Johnson was an up and downright Methodist of the olden school. She was a woman of few words, but when she spoke it was plain, blunt, and to the point; preferring always to be doing than saying, and performing than promising. She loved the Church of her choice, and respected and venerated its faithful and devoted ministers. Up to the time of her last sickness, which was somewhat protracted, she strove diligently to follow the example of her Master in "going about doing good" to the bodies as well as the souls of men. A fall upon the ice some years ago, while returning from De Kalb Avenue M. E. Church, is said to have been the primary cause of the sickness which resulted in her death. During her protracted illness, a portion of the time she was almost deprived of her sight, but bore the affliction with patience and cheerful resignation, and could say at all times, "Not mine but the Lord's will be done." Retaining her consciousness to the last, she was able to leave to her bereaved husband and friends a blessed testimony that she had gone to be with the Lord. The funeral services were attended by a large concourse of friends, among whom we observed several ministers who had been her former pastors, viz.: Rev. Stephen Rushmore, Rev. Joseph Henson, Rev. F. C. Hill, and Rev. Alexander H. Mead. It may truly be said of her, that devout men carried her to burial, and made great lamentation over her.

CAROLINE CATHCART, died Nov. 8, 1872 :—Was much beloved by the members of the Church and congregation and all who know her for her unobtrusive, quiet, dignified Christian demeanor and deportment. Sister Cathcart being of a retiring disposition, it was those only who had the privilege of her personal acquaintance who could form anything like an adequate estimate of her character and worth as a devoted wife, kind friend to the poor, and one who could sympathize with the distressed, and administer comfort and relief to the sick and suffering. Although her voice was seldom heard in the class or prayer-meeting, yet her Pastor, the Rev. F. C. Hill, who had every opportunity of forming a correct judgment respecting her principles, feelings, and religious state of mind, says that "he ever found her steadfast in the faith, nothing wavering or doubting, but maintaining her integrity and confidence in God, and trusting alone in Christ for a present and full salvation." From the time she was attacked by the disease which proved fatal, she became unconscious, and this insensibility continued up to the hour of her death. Although we have no dying testimony to record, yet we have a satisfactory assurance, deduced from her consistent life and godly deportment, upon which to predicate the assumption, that while her body sleeps the sleep of death, her redeemed and blood-washed spirit "rests in the arms of Jesus."

ANCEL TITUS, died Feb. 26, 1874 :—Was long and familiarly known in the neighborhood of Kent Avenue, where he resided for so many years, as "Father" Titus. He was born in Huntington, L. I., Sept. 8, 1790, and died in Brooklyn, Feb. 26, 1874, in the eighty-fourth year of

his age. He moved to the city of Brooklyn when quite a youth, and associated himself with Sand Street M. E. Church as soon as it was formed. He was "not slothful in business, but fervent in spirit serving the Lord." His experience illustrated and exemplified the truth of the exhortation of our blessed Savior, "Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you." Father Titus was a veteran in the literal sense of the word. When quite a young man he served for a short time as a soldier in the war of 1812, but did not participate in any actual engagement. He inherited a fine, vigorous, healthy constitution, which he studied to preserve by daily exercise and temperate habits. He knew little or nothing of the aches and pains to which flesh is heir to, until his last sickness. He was remarkable for faithful and regular attendance upon the house of God, and all the week-night means of grace. He carried into practice the disciplinary rule, "Get all you can, save all you can, and give all you can." He was, according to his ability, a liberal contributor to the cause of Christ; not unfrequently denying himself in order to help forward the interests of the Church. For over forty years he had been a teacher in the Sabbath school, and during part of this time he filled the office of Steward and Trustee. Father Titus loved the Sabbath school, and did everything within his power to promote its interests and the happiness and well-being of the children. He had a great regard and reverential respect for the ministers of the gospel; he honored them for their work's sake, and was ready at all times to give them a helping hand. While he, with his aged and beloved wife and his step-daughter, Mrs. Maria Thorpe, was at-

tending the Merrick (L. I.) camp-meeting, he caught a severe cold. On returning home he felt sick, and was confined to the house; by and by other and more alarming symptoms set in, accompanied with inflammation of the bladder. For a time the physician entertained hopes of his recovery; but Father Titus himself thought that this sickness would be unto death, and accordingly bowed with submission and resignation to the will of his Heavenly Father. After long weary months of great suffering and pain, he began gradually to sink, and when able to speak, which he did very little, he would express his entire trust and reliance upon the blood and merits of our Lord and Savior Jesus Christ. Not only did he reveal his feelings, and speak of his hopes and prospects regarding the future to Mrs. Titus, but to his Pastor, Rev. C. B. Ford, and other friends who called to see him. On Feb. 26th the aged pilgrim fell asleep in Jesus, and entered into rest, "the rest that remaineth for the people of God."

JANE MOWLEN, died July 23, 1874:—An aged widow, who with her family transferred their membership to the Wesley M. E. Church about a year and a half prior to her last sickness and death. While in the enjoyment of ordinary health, her attendance upon the services of the sanctuary was remarkably regular for a lady so far advanced in life, being over three-score years and ten. Sister Mowlen was a consistent member of the Methodist Church for upward of forty years, and had labored diligently and successfully to bring her children up in the "nurture and admonition of the Lord." Mrs. Taylor, her widowed daughter, with her

daughter and only child, also joined the Church at the same time. Miss Taylor, soon after uniting with the church, entered the choir, where by her regular attendance and excellent voice she does good service as the leading soprano. Mrs. Mowlen enjoyed and lived her religion, and was a happy Christian. Her increasing infirmities with her advanced age, and the distance she resided from the Church, prevented her from being as frequently at the stated means of grace as she would otherwise have desired. When at length she was prostrated by sickness, and after only a few days the summons came which called the weary exile home, she was waiting, ready to enter in to the marriage supper of the Lamb. She died July 23, 1874, in the seventy-seventh year of her age, with a blessed hope of a glorious immortality. "Let me die the death of the righteous, and my last end be like his."

SEPARATED FOR A SEASON.

“ FRIEND after friend departs :
Who hath not lost a friend ?
There is no union here of hearts
That finds not here an end :
Were this frail world our only rest,
Living or dying, none were blest.

“ Beyond the flight of time,
Beyond this vale of death,
There surely is some blessed clime
Where life is not a breath,
Nor life's affections—transient fire,
Whose sparks fly upward to expire.

“ There is a world above,
Where parting is unknown ;
A whole eternity of love,
Formed for the good alone !
And faith beholds the dying here,
Transplanted to that happier sphere.

“ Thus star by star declines,
Till all are passed away ;
As morning high and higher shines,
To pure and perfect day ;
Nor sink those stars in empty night,—
They hide themselves in Heaven's own light.”

—MONTGOMERY.

CHAPTER XII.

FORM OF RECEPTION OF MEMBERS.

GENERAL RULES OF THE CHURCH.

WE have frequently observed persons who, after serving out the term of their probation, and been recommended by the Stewards' and Leaders' meeting as eligible candidates for reception into full membership, that they have failed to come forward and present themselves, at the proper time and place, for induction into this holy and blessed privilege. The apology or excuse made for this neglect of duty is sometimes a fear that they will not be able to "pass the examination," or properly answer the questions which they anticipate will be propounded to them by the minister. Others, have been deterred from coming forward, to be received into full membership, from a conscientious misgiving that they will not be able to comply with all the requirements which the Rules of the Church impose upon them; hence they are tempted to procrastinate from month to month the opportunity of availing themselves of the privilege of becoming members in full standing. Such apprehensions and fears are chiefly entertained by persons unacquainted with the discipline and usages of the Methodist Episcopal Church, and especially those who have previously been attendants upon the ministry of other evangelical denominations.

For the benefit of any who may be thus tempted to procrastinate a matter of so much importance to their

religious progress and spiritual well-being, we present for their instruction and edification the "Form of Reception" of probationers into full membership, as prescribed by the discipline of the Church.

FORM OF RECEPTION OF PROBATIONERS.

Upon the day appointed, all that are to be received shall be called forward, and the minister, addressing the congregation, shall say :—

DEARLY BELOVED BRETHREN :

The Scriptures teach us that the Church is the household of God, the body of which Christ is the Head, and that it is the design of the gospel to bring together in one all who are in Christ. The fellowship of the Church is the communion that its members enjoy one with another. The ends of this fellowship are, the maintenance of sound doctrine, and of the ordinances of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty of all men to unite in this fellowship, for it is only those that "be planted in the house of the Lord, that shall flourish in the courts of our God." Its more particular duties are, to promote peace and unity ; to bear one another's burdens ; to prevent each other stumbling ; to seek the intimacy of friendly society among themselves ; to continue steadfast in the faith and worship of the gospel ; and to pray and sympathize with each other. Among its *privileges* are, peculiar incitements to holiness, from hearing of God's word and sharing in Christ's ordinances ; the being placed under the watchful care of pastors, and the enjoyment of the blessings which are promised only to

those who are of the household of faith. Into this holy fellowship the persons before you, who have already received the sacrament of baptism, and have been under the care of proper leaders for six months on trial, come seeking admission. We now propose, in the fear of God, to question them as to their faith and purposes, that you may know that they are proper persons to be admitted into the Church.

Then addressing the applicants for admission, the minister shall say :—

Dearly beloved, you are come hither seeking the great privilege of union with the Church our Savior has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you in that he has called you to be his *followers*, and that thus far you have run well. You have heard how blessed are the privileges, and how solemn are the duties of membership in Christ's Church ; and before your are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purposes, by answering the following questions :—

Do you here, in the presence of God and of this congregation, renew the solemn promises contained in the baptismal covenant, ratifying and confirming the same, and acknowledging yourselves bound faithfully to observe and keep that covenant ?

Answer. I do.

Have you saving faith in the Lord Jesus Christ ?

Answer. I trust I have.

Do you believe in the doctrines of Holy Scriptures, as set forth in the Articles of Religion of the Methodist Episcopal Church ?

Answer. I do.

Will you cheerfully be governed by the rules of the Methodist Episcopal Church, hold sacred the ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Answer. I will.

Will you contribute of your earthly substance, according to your ability, to the support of the gospel, and the various benevolent enterprises of the Church?

Answer. I will.

Then the minister, addressing the Church, shall say:—

Brethren, you have heard the responses given to our inquiries. Have any of you reason to allege why these persons should not be received into full membership of the Church?

No objection being alleged, the minister shall say to the candidates:—

We welcome you to the communion of the Church of God; and in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship; and may God grant that you may be a faithful and useful *member* of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the minister offer extemporary prayer.

RECEPTION OF MEMBERS BY LETTER.

It may be proper, in this connection, to say a word or two in relation to the "transfer of membership" from one Church to another. The method or rule adopted by the M. E. Church differs very little, if any, from

that usually practiced by other evangelical denominations. When a person or family is about to remove their residence from one city or place to another, application is made to the Pastor of the Church with which he or they hold Church relationship, for a letter of dismissal or certificate of good standing, and when there is no ground of objection, the request is granted, and a certificate furnished. This letter or certificate is designed to be presented at the earliest possible convenience to the minister of the Church with which the parties afterward intend to unite. On presentation of such certificate—the following is a copy of one recently received by Rev. Frederick Brown, from a member of the family who desired to unite with the Wesley M. E. Church :—

“BROOKLYN, E. D., *November 8, 1875.*

“This is to certify that Bro. Thomas Jackson and Margaret, his wife, and Matilda and Ida, his daughters, have been acceptable members of St. John's M. E. Church, North Long Island District of N. Y. East Conference.

“HENRY W. WARREN, *Pastor.*”

The Pastor then appoints a time for the parties to appear for introduction to the Church and congregation. The time for the reception of probationers and members desiring to unite by letter, is usually the first Sunday of the month, and immediately preceding the celebration of the sacrament of the Lord's Supper. The ceremony of reception is always viewed with considerable interest by the congregation. The candidates, when more than one, arrange themselves before the altar, the Pastor in the meantime reads audibly the letters to the congregation, and then addressing a few appropriate remarks of cordiality and welcome to each of the applicants, he urges the congregation to receive

them in the bonds of Christian love and fellowship to their hearts and homes, and closes, praying that the association thus formed may prove a blessing to the Church, and the Church a blessing to them.

With regard to changing church relationship, it is to be regretted, that too frequently persons coming into new neighborhoods allow so much time to elapse before presenting their letters of introduction. It also sometimes happens that persons come and go from a Church for months, selecting on such visits seats at the very remotest corner of the house, before making themselves known, or declaring their intention of uniting with it, by casting in their lot and becoming members. Moreover, it has been known for persons coming as strangers to a church for a time, and acting precisely in the manner here described, to discontinue their attendance, disappearing and going elsewhere, carrying their certificates with them; who on being afterward discovered and talked to on the subject, have pleaded as an apology that the people had treated them with coldness and indifference; when perhaps not a single brother officially connected with the Church was apprised of their presence, or the existence of any such persons. This is all wrong; because in the majority of such cases the new comers are far more to blame for any misunderstanding or lack of cordial recognition than any of the old members.

Whatever or wherever complaints may be made respecting want of courtesy, cordiality, and kindness in "entertaining strangers," they cannot be laid at the door of Wesley M. E. Church. The uniform practice of the members, and especially the officary of the Church, from its earliest date up to the present, is a standing

refutation to all such charges. If any mistake has been made in the matter, it has been of an opposite character, by extending too widely its arms and embracing too freely, and appointing too hurriedly to positions of responsibility and trust, individuals not in every instance duly qualified for the efficient performance of the duties pertaining to their appointment. But if there is any plea or apology necessary for this indiscriminating generosity, it will be found in the reflection, that these shortcomings, blunders, and failings have leaned to virtue's side.

In reviewing the whole matter of transferring membership, we have come to the conclusion that it is as well for the persons themselves, as for the Church, that when removals take place and new relationships are to be formed, the sooner holders of letters make up their minds and join another Church the better, by presenting them at once to the Pastor in charge where they propose to worship, and there and then unite heart, mind, and soul with the brethren in the field to which God in his providence has called them to labor.

General Rules of the Methodist Episcopal Church.

(1.) In the latter end of the year 1789, eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did

every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting suited to their several necessities.

(2.) This was the rise of the United Society, first in *Europe*, and then in *America*. Such a Society is no other than "*a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over each other in love, that they may help each other to work out their salvation.*"

(3.) That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled *the Leader*. It is his duty,

I.—To see each person in his class once a week, at least, in order,

1. To inquire how their souls prosper.
2. To advise, reprove, comfort, or exhort, as occasion may require.
3. To receive what they are willing to give toward the relief of the preacher, church, and poor.*

II.—To meet the minister and the Stewards of the Society, once a week, in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reprov'd.

* This part refers to towns and cities, where the poor are generally numerous and church expenses considerable.

2. To pay the Stewards what they have received of their several classes in the week preceding.

(4.) There is only one condition previously required of those who desire admission into these societies, "a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

First.—By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced, such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

Slaveholding ; buying or selling slaves.

Fighting, quarreling, brawling, brother *going to law* with brother ; returning evil for evil, or railing for railing ; the using *many words* in buying or selling.

The *buying or selling goods that have not paid the duty.*

The *giving or taking things on usury*, that is unlawful interest.

Uncharitable or unprofitable conversation ; particularly speaking evil of magistrates or of ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God ; as,

The *putting on of gold and costly apparel.*

The *taking such diversions* as can not be used in the name of the Lord Jesus.

The *singing* those songs or *reading* those books which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying ; or taking up goods without a probability of paying for them.

(5.) It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation,

Secondly.—By doing good ; by being in every way kind and merciful after their power and opportunity, doing good of every possible sort, and as far as possible, to all men.

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproving, or exhorting all we have any intercourse with ; trampling under foot that enthusiastic doctrine, that “we are not to do good unless *our hearts be free to it.*”

By doing good, especially to them that are of the household of faith, or groaning so to be ; employing them preferably to others ; buying one of another ; helping each other in business ; and so much the more because the world will love its own, and them *only.*

By all possible *diligence* and *frugality*, that the gospel be not blamed.

By running with patience the race which is set before them, *denying themselves and taking up their cross daily* ; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world ; and looking that men should say *all manner of evil of them falsely for the Lord's sake.*

(6.) It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation,

Thirdly.—By attending upon all the ordinances of God ; such as are,

The public worship of God ;

The ministry of the word, either read or expounded ;

The Supper of the Lord ;

Family and private prayer ;

Searching the Scriptures ; and

Fasting or abstinence.

(7.) These are the General Rules of our societies ; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observes them not, who habitually break any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

—*Book of Discipline of the M. E. Church, Section III.*

CHAPTER XIII.

SUMMARY RETROSPECTIVE REVIEW.

THE question has frequently been asked, sometimes to obtain information, at others simply to gratify a cynical disposition on the part of censorious interrogators, "Why a Church so eligibly situated, and so handsomely constructed, and comfortable in all its appointments, should have made so little progress during these years, and be burdened with so large an amount of debt?" The principal object in taking a review of the experience of the Society for the past ten years, is that it may furnish an opportunity of fairly and squarely considering the matter, and returning a candid reply to this pertinent and interesting inquiry. This we propose doing by examining the question in two aspects, or from two distinct stand-points, viz. : The difficulties with which the organization has had to contend, and the good that has been accomplished through its instrumentality. With regard to the difficulties encountered, we notice,—

1. THE PAUCITY OF NUMBERS FORMING THE SOCIETY.—When separation from DeKalb Avenue charge was first suggested, in the fall of 1864, a considerable number of persons sympathized with the Pastor, and promised to sustain him by transferring their membership to Tompkins Avenue; but as soon as the time for organizing the new Society had arrived, they backed

down, and resolved to remain, so that the number who actually left was much smaller than had been expected,—forty-two persons in all, young and old, male and female. Among these there were only a few heads of families, not one of whom could claim to be wealthy, or abundantly stocked with this world's goods. Such was the numerical and financial strength of the Society at the time of its organization.

2. UNCOUTH CONSTRUCTION OF THE TABERNACLE.—The tabernacle erected for the temporary use and occupancy of the new Society was very uninviting, being hurriedly built, and exceedingly rough and uncouth in appearance. As it was designed only for temporary occupation, little time, taste, or money was expended upon it, so that it could hardly be said to be wind or water-tight. It was scorchingly hot in summer, and bitter cold in winter. The Trustees labored diligently to keep it in repair, while the people bore with commendable patience and resignation all its discomfort and inconvenience. This proved a serious drawback to the development of the Society.

3. NO AID FROM THE CENTENNIAL CHURCH EXTENSION FUND.—At length when the time for building the new church edifice had arrived,—the Centennial year of American Methodism, 1866,—an extraordinary effort was to be made throughout the United States to raise, among other objects, funds for "Church Extension" purposes. In view of the anticipated aid to be derived from this grand denominational fund, the enterprise was pushed forward with vigor and dispatch. The style of the building, the plans, specifications, and contracts were all made, and predicated upon the as-

sumption and expectation that ten or twelve thousand dollars would be forthcoming to aid the erection of the *only Centennial* M. E. Church edifice in the city of Brooklyn, contracted for and commenced during that memorable year. In fact, this motive was held out by those who were expected to be posted on the matter as a great inducement to proceed at once with the work. When application was made to the Chairman of the Committee on "Church Extension," the Trustees were informed that there were no funds available, as the Committee was in debt, and the notes they had already advanced were returned upon their hands protested. This was a great disappointment to the Trustees, and intensified by the reflection that no hope of assistance could be entertained as coming from that quarter; this accounts for so large an amount of debt upon the property.

4. DIVISION IN THE CHURCH AND SECESSION OF MANY OF ITS MEMBERS.—Just about the time when the Church was approaching completion, an unexpected and unfortunate disagreement sprung up between several of the official brethren and the Pastor, which culminated in an open rupture and subsequent secession of a number of members, and the formation of another M. E. Society in the immediate neighborhood. The step thus hurriedly and unadvisedly taken by the disaffected brethren was soon discovered to be a sad mistake, one which afterwards entailed upon both societies a great amount of trouble, inconvenience, and expense, without materially advancing the interests of religion, or serving to promote the extension of Methodism in this section of the city. This secession proved a great hinderance to the early growth of the Society.

5. SPARSELY POPULATED NEIGHBORHOOD.—The location selected by the Presiding Elder and the Rev. G. S. Gilbert for planting this “Church Extension” enterprise, was at the time, and for many years afterward, sparsely populated. The land owners—that is, the original proprietors of the estates—had not the means or inclination to improve the property themselves or make advances to others ; consequently builders were compelled to go elsewhere and seek profitable employment. A further drawback to the speedy settlement of this neighborhood was the *furor* of excitement which raged some years ago for building lots in and around Prospect Park, diverting attention from other desirable localities of the city, which did not subside until millions on millions of dollars were prematurely sunk and unprofitably invested in that popular and fashionable locality.

6. CHURCH RELATIONSHIP ALREADY FORMED BY THE PEOPLE.—Another cause which operated against a more rapid growth of the Church was the fact, that the residents generally owned the houses they occupied, and had already formed their Church connection and religious affiliations. While this condition of things spoke well for the social status, and moral and religious character of the people, yet it correspondingly decreased and impaired the eligibility of the neighborhood as a first-class promising harvest-field for missionary labor. Other evangelical denominations were well represented in the locality at the time, there being no less than four or five churches ; others have more recently been added to the number.

7. WANT OF UNITY AMONG OFFICIAL BRETHERN.—While the Society, with the exception of the division and

secession already referred to, enjoyed a fair, and we might say a more than ordinary share of peace and harmony among its official members; yet it must be confessed, that there might have been a better understanding and closer union even in this direction. It is to be regretted that the officary do not always see eye to eye, and stand shoulder to shoulder, and foot to foot, in solid phalanx, "as one man," ready to advance at the call of duty upon the combined forces and breast-works of the enemy. It is further a matter of regret, that so many men who, after they have been elected to office, fail to appreciate the honor, or recognize the responsibility devolving upon them. Feeling the performance of their duty irksome, they sometimes neglect it altogether, or attend to it irregularly, and with little regard to law or order. Men who enjoy a fair reputation of attending to their secular affairs with some degree of punctuality and order, it is strange that they should be found so frequently derelict with respect to their official duties connected with the church. It is scarcely possible to get men to see and think and act alike at all times on matters of secular or religious interest, nor should it be expected. But in reference to the management of church affairs, it is highly desirable in order to accomplish the best possible result, sometimes to forego personal independence, inclinations, or prejudices, so as to secure this end. This is a useful lesson to learn, and one which every official member of a church would do well to study and conscientiously practice.

8. FREQUENT CHANGES OF PLANS FOR RAISING FUNDS.—
The numerous devices, and some not the most com-

mendable, and frequent changes in the plans of raising money for carrying on church operations, have tended in some degree to retard its onward and upward progress. These changes at the time they were made, were doubtless designed for good, although they frequently miscarried and failed to meet the expectations of their friends. It would have been better, as far as this Church is concerned, had there been a uniform system adopted and persistently followed, until the people had been educated up to the practice of systematically contributing their money for the support of the gospel. Method, regularity, and perseverance are absolutely required in raising money for churches, and especially for those that are commonly but absurdly called "free," where no rents are charged or collected for the use of pews. Establish, then, some well-digested plan—one with the least possible friction, and stand by it; and let all the official brethren say, "Amen!"

9. SUNDAY SCHOOL NOT SUSTAINING THE CHURCH AS IT MIGHT HAVE DONE.—The Sunday school, during the protracted period it has been in operation, has not, according to the anxiety, labor, and time bestowed upon it, returned to the Church that amount of numerical increase and spiritual harvest which the officers and teachers have so earnestly desired and prayed for. It has not proved "the nursery of the Church," that we so frequently read about, or hear so eloquently described. Too many boys, as a general rule, as soon as they attain the age of fifteen, sixteen, and seventeen years, disappear from the classes, and are seldom to be seen within the walls of the school-room. And this is not confined to the children of parents who are members

of no religious denomination, but frequently to be observed of youth belonging to our Methodist families. Notwithstanding the disciplinary rule making the Pastor the chief supervisor, and the appointment by the quarterly conference of a "Committee on Sunday School," whose duty it is to look after its interests, yet in the face of all this precaution they are too often conducted as independent organizations, having little or no connection with the Church. The duty of attendance upon the regular services of the sanctuary is not sufficiently pressed upon the attention of teachers and scholars. Sometimes officers and teachers will allow attendance on the Sunday school session to stand in place, or serve as a substitute, for their attendance upon public worship in the house of God. The too common habit of using so much of the time, which should be devoted to reading the Scriptures, catechising the children, and explaining the lessons, is appropriated to singing exercises, when much of the language employed is little better than twaddle, a great proportion of which the children do not properly understand. These practices are wrong and call for correction.

10. REPORTED INSECURITY OF THE BUILDING AND DANGER OF THE SPIRE.—Among the difficulties with which the Church has had to contend, perhaps none has proved so annoying and troublesome as the reported insecurity of the roof and dangerous condition of the spire, because it was plied with so much malignant determination and unwearied perseverance, it could not fail to be productive of evil. It is true that when the building was inclosed and the slates placed upon the roof, the rafters yielded a little, showing a depression,

with a slight bulge on the south wall; but as soon as this was discovered, the contractor inserted six massive upright timbers in the buttresses, placed under the plate, and securely clamped them to the beams in the roof. In addition to this slight disfigurement, a few slates were blown from the spire during a severe winter gale, and water came down upon the ceiling. When these upright timbers were placed in position, no visible sign of weakness or displacement of plaster or crack appeared, and the building was pronounced by most competent authorities to be perfectly safe, so that there was no foundation for the report which had been circulated. But the report answered the purpose for which it was designed, and was the means of preventing persons coming from other congregations and settling in the neighborhood from joining the Church.

11. COMPLAINTS REGARDING THE AMOUNT OF CHURCH DEBT.

—The tongues that had made themselves busy in circulating the report concerning the insecurity of the building were no less active in proclaiming the amount of debt which the Society at Tompkins Avenue was carrying, and declaring at the same time that it was folly for people of ordinary means to identify themselves with it. It was, moreover, affirmed that no one would think of uniting with a society where so large sacrifices had to be made for the purpose of enjoying religious privileges; prudence, wisdom, and policy would direct them somewhere else. There is no question whatever but that the means employed proved instrumental in retarding for a time the progress of the Church, and not a few individuals who might otherwise have found a useful, happy, and profitable field of labor

were induced through these misrepresentations to seek a spiritual home elsewhere. These are some of the difficulties the Society has had to encounter during its past ten years' experience.

THE GOOD THAT HAS BEEN ACCOMPLISHED.—In taking a retrospect of the decade now closed, and noting the progress made, and the good which has been effected during this period, as a ground of encouragement and hope for the future well-being of the Society, several important circumstances and facts present themselves for consideration and claim our attention, among which the following may be mentioned :

1. THE ELIGIBLE SITUATION OF THE CHURCH.—The location selected for planting the church edifice, on the brow of the hill, or rising ground, leading to and in the immediate vicinity of what must become, in the course of a few years, the central business thoroughfare and backbone of the city—Broadway—was a most favorable circumstance for the future growth of the Society. The situation is all that could possibly be desired in a topographical point of view, being not only free from objectionable manufacturing establishments, but high, dry, well-watered, sewered, lighted, and paved, with healthful and beautiful surroundings, admirably adapted for first-class residences. The Ward—the twenty-first—and especially this section of it, although for a long time overlooked and neglected, now and for the last two years has begun to be properly appreciated by builders and others ; so that what formerly was nothing but fields of vacant lots is being rapidly filled up with elegant and substantial dwellings, so that

families from the lower and older wards of the city are moving into the neighborhood. The Wesley M. E. Church, on Tompkins Avenue, forms a convenient and comfortable place of worship and spiritual home for the influx population. This is a source of encouragement and hope for the Society.

2. SIZE AND ACCOMMODATION OF THE CHURCH.—After the building enterprise was suggested, and the matter had assumed a practical form, the question regarding the size, style, accommodation, and appointments of the proposed edifice constituted a very important subject for deliberation and action. Some of the brethren suggested the propriety of erecting in the meantime a chapel, or school-house, which might afterward be removed and replaced by a larger building,—one more in harmony with the locality and growth of population. Others thought that it was better to build at once a suitable house of worship, commensurate with the anticipated early requirements of the neighborhood, and to leave the matter of chapel, or school-room, for future consideration and action. The latter counsel prevailed, and now we have an elegant and convenient Church, with galleries and spacious auditorium capable of accommodating from eight hundred to a thousand persons, thus supplying ample facilities for all our Methodist friends and others who may come into the neighborhood and settle for thirty or forty years to come. The experience of the Society, taken in connection with the improvements now going forward in this part of the city, more than justifies the prudence, forethought, and wisdom of the brethren in their decision and action.

3. THE CHAPEL, OR SCHOOL-HOUSE.—The church edifice had only been erected a few years when it was resolved that an extraordinary effort should be made to build a school-house, or chapel, on the vacant lot at the rear, on Willoughby Avenue. The proposal received at once the indorsement of the officary, and met with the hearty approval and co-operation of the members of the Church and congregation. No time was lost in commencing operations, and the building was pushed forward to completion without any unnecessary delay. Now the Society owns and occupies a handsome school-house, capable of accommodating from three to four hundred officers, teachers, and scholars, besides affording excellent facilities for holding prayer-meetings, class-meetings, and other religious and social week-night gatherings. The occupancy of this building, since the time it was finished, has been a source of great convenience, pleasure, and gratification to the Church, and affords additional ground of hope and encouragement for the future.

4. GENEROUS LIBERALITY OF THE MEMBERS.—Another cause of congratulation for the experience of the past, and of hope for the future, is to be found in the fact of the generous liberality, unwearied perseverance, and self-sacrificing spirit displayed by the members of the Church, and especially by those upon whom the weight and responsibility of carrying the burden chiefly devolve. We speak advisedly when we say, that we know of no church organization in the city of Brooklyn or New York, considering the number and financial ability of its membership, that can be compared with the heroic courage, patient self-denial, and Christian

liberality so practically and unostentatiously exhibited in their efforts to sustain the cause and kingdom of our blessed Redeemer, as that displayed by the M. E. Society of Tompkins Avenue. The celebrated, world-renowned Plymouth Church, of Brooklyn, according to the annual report for 1875, with its two thousand three hundred and ninety members, and a pew rental of seventy-one thousand dollars per annum, falls very far short of what is done yearly by the Wesley M. E. Church, when estimated by the sum paid per each paying member. This statement is not made in the spirit of boasting, vain-glory, or with any desire to elicit applause of men, but with humility, gratitude, and praise to the "Giver of every good and perfect gift," upon whom we depend for success and prosperity.

5. NUMBER OF PERSONS RECEIVED ON PROBATION AND BY LETTER.—The grand primary end and aim of all ecclesiastical organizations and concerted church labor is to bring men to a knowledge of their lost and ruined condition by nature, and to lead them to Christ, who alone is able and willing to save to the uttermost all who will come to him. Whatever else the Church may do for men individually or collectively, if it fails in this it fails to accomplish the great work and mission for which it was ordained and divinely commissioned. As a branch of the living vine in this section of the Lord's vineyard, the Wesley M. E. Church has not been altogether unfruitful during the past ten years of its history. In addition to the forty-two original members constituting the Society, there have been no less than one hundred and sixty-six persons admitted into full membership, after serving their allotted term of six

months' probation, the great majority of whom professed to have embraced Christ by a living faith, to the saving of their souls. Besides these there have been received into the Church, during the same period, two hundred and nineteen persons by letters from sister churches and other evangelical denominations, thus making an aggregate of four hundred and twenty-seven persons who have held church relationship with this Society. In view of these facts, it is surely not too much to say, that the Church has not been standing idle, or that its ministers have "labored in vain or spent their strength for naught;" but rather have reason to thank God and take courage, and go forward in His name, depending upon his strength and blessing for future success.

6. SUNDAY SCHOOL IMPROVEMENT.—Among other encouraging indications of the times is one that can be readily recognized and gratefully appreciated by the Church, and it is, the decided improvement going forward in the Sunday school. Not only has it increased in number of scholars, but in the intellectual capacity, experience, and religious character of the teachers, with increased devotion and zeal in the work, and greater pleasure in attending to their duty.

The school was never in a better or more prosperous condition than it is at the present time. Two excellent, well-attended Bible-classes have recently been established and conducted by experienced and well-qualified teachers. Bro. John R. Curran has charge of the young men's class, and Bro. Charles D. Wadsworth the young ladies'. Prof. Frank Beard has lately undertaken to give a series of instructions on

the International Bible Lessons by "object teaching" with illustrations on the blackboard, which are not merely amusing and interesting, but are really instructive and highly appreciated. In addition to this, Mr. Beard has organized a teacher's Bible class, which meets once a week, and promises to become very useful. A morning session of the school has lately been commenced, at the close of which the children and teachers repair to the Church for the purpose of hearing the preached word, and engaging in the devotional services of the sanctuary. And above all, there has recently been a gracious spiritual awakening among the young people, and an earnest desire expressed, to seek the pearl of great price,—the salvation of their souls. These favorable indications are fraught with encouragement and hope for the future.

7. YOUNG PEOPLE'S CHRISTIAN UNION.—Since the failure of the former "Union," more vigorous and judicious efforts have been put forth to organize on a broader and more religious basis an association among the young people of the Church and congregation. The Pastor, Rev. Frederick Brown, has taken a lively interest in the matter, and by his counsel, encouragement, and advice such an association has at length been formed, and commenced operations under the most favorable auspices, and bids fair to become a useful, permanent institution. One important element of this new Society is, that it is composed of a larger number of young people of more settled habits, more thoughtful turn of mind, and who enjoy a clearer and more decided religious experience than what characterized the former "Literary Union." Besides this

general improvement in the character of its membership, there has been established in connection with the "Union" an "Aggressive Committee," whose business it is, to promote religious interest among the members, and advance the spiritual prosperity of the Church by diligently laboring to bring into the fold of Christ poor wanderers who are strangers to the covenant of promise, without God and without hope in the world. There is ample room and abundant harvest round about the neighborhood for the prayerful, devout, and persevering labors of the "Aggressive Committee." The prayer of the Church is, that God may bless the Young People's Christian Union by pouring out his Holy Spirit upon them, and increasing their piety and zeal, and thus making them useful in their day and generation.

8. LADIES' UNION AID SOCIETY.—There are some people who object to such organizations, unless exclusively conducted on the Dorcas principle of feeding the hungry and clothing the naked. When a church is so favorably situated as to have no other work for Christian women to do than this, then by all means let them do it; and may God's blessing be upon them and their work of faith and labor of love. But as in the present case, when the Church is struggling with a heavy debt, and pressing calls are being constantly made upon its resources, and appliances in order to carry it successfully on, then the position of matters is changed. It now becomes right, proper, and a religious duty for all the ladies of the Church and congregation to unite heart and hand, and come forward, and do all they can, by helping to lighten the burden.

From a careful survey of an extensive field for observation, we have come to the conclusion that the ladies, with rare exceptions, who have been most active and conspicuous for their zeal, courage, and perseverance in sustaining such organizations, have also been the most distinguished for their humility, sincerity, purity, and depth of piety,—the most consistent in their daily Christian life and character. It is too late in the day, and a far too flimsy and transparent excuse, to plead exemption from the performance of this duty on the ground of religion. The Ladies' Union Aid Society of this Church, while in active operation, has done good service in helping the Trustees by raising money, and it can do so again. This Society has lately been reorganized, with the Pastor's wife—Mrs. Frederick Brown—as President. The end and aim of the Society is to benefit the Church; and among the objects contemplated by its managers is the creation of a sinking fund for assisting to liquidate the debt. All the ladies of the Church, young and old or middle-aged, without respect of persons, should rally around the Union Aid Society, and encourage its managers in their laudable endeavors to accomplish this desirable end.

9. THE NUMBER OF DECEASED MEMBERS.—As it is the primary design of the gospel to lead sinners to the Savior, by urging them to repent and forsake their sins and believe on the Lord Jesus Christ to the salvation of their souls, so it is the privilege and mission of the Church, under the gracious dispensation of the Spirit, and by His aid, to instruct believers in those things that belong to their peace, and encourage and guide them onward in their Christian career, prompt-

ing them to perseverance in well-doing, and especially to higher attainments in spiritual privileges and enjoyments, until they become *new* men in Christ Jesus, sanctified throughout, soul, body and spirit, and thus fitted and prepared to finish their course with joy, and enter into the rest that remaineth for the people of God. The Wesley M. E. Church has been signally blessed and honored in this respect by her Divine Head. No less than twenty-two of her sincere and devoted members have fought the good fight of faith, and finished their course, and entered into rest. The Society rejoices in the goodness and love of God so graciously vouchsafed to their departed friends and associates, who have gone from the church militant to the Church triumphant. In so far as they followed Christ, the brethren are encouraged to follow them, so that when they come to die, they may also be able to say, O Death, where is thy sting, O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ, and then pass through death triumphant home.

10. IN CONCLUSION.—From the summary review of the difficulties encountered and the manner they have been surmounted, with the good that has been accomplished by the Society during the past ten years, we are forced to the conclusion that we have abundant reason to thank God and take courage. Cause for gratitude and encouragement is not only suggested by reflection on the past, but by contemplating the present circumstances, state, and condition of the Church, when surveyed from a practical stand-point, in relation to the financial, social, religious, and spiritual position it now occupies.

The minister—the Rev. Frederick Brown—whom the Conference in its wisdom appointed to labor among us in word and doctrine, is peculiarly qualified for the work assigned him, devout, cheerful and diligent in the discharge of his duty as pastor and preacher,—one who needeth not to be ashamed, rightly dividing the word of truth, and building up believers in their most holy faith, and who is highly honored and beloved by all the people. One of the results of the Pastor's faithful ministry and labor is the peace, unity, and love that prevail throughout the entire membership all being of one heart and one mind, striving together to increase in the knowledge and love of our Lord and Saviour Jesus Christ, and laboring for the prosperity of Zion.

The various auxiliary appliances and agencies of the Church are all properly organized, and in good working order. The debt of the corporation, funded, floating, and current, is not augmenting, while the numerical strength of the Church is steadily increasing. The public services of the sanctuary on Sabbath and week-night meetings were never better attended than now, while there is a marked and growing improvement in the religious and spiritual feelings and aspirations of the people. The praise or singing department of public worship is conducted on the congregational principle; all the people sing. Mr. Luckey, the conductor, with his judiciously selected and well-trained choir, usually during the morning and evening services discourse some of the grandest compositions of the old masters; if not always executed with the most critical and artistic precision, yet with what is infinitely more acceptable, with the spirit and understanding, and with

great satisfaction to the worshiping assembly. The church edifice, with its appointments, is all that could be desired ; light, airy, and well-ventilated in summer, and cosey, comfortable, and efficiently heated in winter. For acoustic qualities, it can not be surpassed by any church or public building in the country. The school, prayer, lecture, and class-rooms are neat, comfortable, and convenient, adapted to the purposes and uses to which they are applied. Such being the past history, present condition, and future prospect of Wesley M. E. Church, we cordially welcome, with Christian sympathy and love, all who may not yet have formed any church connection, and all who may be removing from other localities into this neighborhood, to come and cast in their lot with us. There is plenty of room, and abundance of work to do; the most zealous, diligent, and cheerful laborer in the vineyard of the Lord need not be idle. Come with us and we will do thee good, for the Lord hath spoken good concerning Israel.

CHAPTER XIV.

CHRONOLOGICAL RECORD OF MEMBERS.

THE Chronological Record of members embraces the persons composing the Society at the time of its organization, March 17, 1865, and all who have since been received into the Church by Probation and Letter :

ORIGINAL MEMBERS.

GILBERT E. CURRIE.
JANE G. CURRIE.
JOHN VAN NESS.
CHARLOTTE VAN NESS.
ANCEL TITUS.
MARIA TITUS.
MARIA THROPE.
THOMAS P. MOSES.
MARGARET MOSES.
WILLIAM G. DARBY,
CATHARINE DARBY.
HUGH McCROSSAN.
MARY McCROSSAN.
ELIZABETH MELVILLE.
SARAH CROWELL.
W. H. M. SMITH.
MRS. W. H. M. SMITH.
WILLIAM ROSS.
JOHN M. JACOBS.
LOUISA M. JACOBS.
CHARLES M. TURNER.

HILAH TURNER.
J. G. ABERLE.
MATILDA ABERLE.
MARIA ABERLE.
JAMES ROGERS.
HARRIET ROGERS.
WM. McDONOUGH.
HENRY CHASTY.
HESTER CHASTY.
MRS. JOB JOHNSON.
MRS. WOODS.
W. A. VALENTINE.
MRS. VALENTINE.
MARY HART.
MRS. JOHN S. FOLK.
JEREMIAH JOHNSON.
MRS. JER. JOHNSON.
MRS. R. OLMSTED.
MARY SHEPPERD.
CORNELIA WALRAVEN.
MRS. PLUMSTED.

PROBATIONERS RECEIVED INTO FULL MEMBERSHIP.

The following persons, having served out their probation, were received into full membership during the

Year Ending March 31, 1866.

Martha Johnson.	Jane Purdy.
Emma Densie.	Mary Kerhschiff.
Anna Crawford.	Austin B. Tyson.

Year Ending March 31, 1867.

David Beasley.	Susan Fountain.
Euphema Miller.	Jane Summerville.
Mary Owen.	Joseph Aspinall.
Charles Cline.	Frank Purdy.
Mrs. C. Cline.	Emma J. Pierce.
Charles Gillen.	George Wesley.

Year Ending March 31, 1868.

Jonathan Moore.	Mary A. Wardlow.
Nellie Moore.	Mrs. Lawrence.
Jonah Andrew.	Josephine King.
Jane Andrew.	Maria Carpenter.
William Wardlow.	

Year Ending March 31, 1869.

Robert Currie.	Emma Longhi.
Sarah M. Shields.	David T. Stryker.
Anthony Horning.	Anna Stryker.
Harriet Horning.	Josie Hotaling.
Charles C. Wesley.	Hannah E. Perigo.

Year Ending March 31, 1870.

Frank G. Anthony.	Martha Hegeman.
Cornelia Anthony.	William Lowe.
Revillia Thrope.	Mary Lowe.
John W. Wooley.	Mary L. Champlain.
Susie Willicott.	Alice Reemsnyder.
Bertha Probech.	James Wood.
Emeline Moore.	Julia Lush.
Ella Sayre.	Clara Hatfield.
Harvey Brown.	C. H. Van Nostrand.
Emma Brown.	

Year Ending March 31, 1871.

Elizabeth Nostrand.	Jacob Quackenbush.
Emma Nostrand.	Lucy Quackenbush.
Louisa Nostrand.	Jennie Quackenbush.
Emily Mathews.	Carrie M. Clarkson.
Josie Longhi.	Mary A. Cavill.
Hannah Start.	William E. Cavill.
William C. Miller.	Ruth Price.
Mary Lockwood.	Elizabeth Price.
Emily Holman.	Ellen Wilkinson.
Julia E. Woodworth.	Henry Tippens.
Caroline H. Granger.	Daniel M. Wooley.
Mary L. Hegeman.	Merinda E. Phillips.
Julia Collins.	Thomas Agnew.

Year Ending March 31, 1872.

Flora Nickerson.	Josephine A. Van Volens.
Margaret Agnew.	Clara Van Benschoten.
Sarah E. Sypher.	Abram Hegeman.
George Shoular.	Julia N. Wendell.
Priscilla Start.	Anna J. Moses.
Sarah W. Tuck.	Sarah L. Baldwin.
Ellen C. Whipple.	Julia A. Estabrook.
Harriet Evens.	Julia M. Estabrook.

Year Ending March 31, 1873.

William H. Williams.	Edwin Estabrook.
John W. Stryker.	Rachel A. Eden.
John H. Stone.	Jennie Eden.
Marion Fowler.	Nellie Ford.
Harold C. Booth.	Minne Cornell.
Etta Cook.	Sarah McLean.

Year Ending March 31, 1874.

George F. Beardsley.	Emma Bishop.
Caroline Beardsley.	Mary E. Hauxhurst.
Minnie E. Beardsley.	Elizabeth Dayton.
William Atkens.	Louise M. Hegeman.
Carrie H. Granger.	Jennie E. Hegeman.
Phebe J. Dikeman.	Sarah Watson.

Charles L. Maguire.
Margaret Maguire.
Elias J. Stuart.
Anne M. Colman.
Joseph Stanton.
Martha Nickerson,

George E. Clark.
Margaret B. Clark.
Caroline Russell.
Addie H. Sealey,
Ida Tippens.

Year Ending March 31, 1875.

James McLory.
Rachel A. Clark.
William H. Clark.
Fannie L. Clark.
David Dewey.
Mary E. Dewey.
Elizabeth Aspinall.
Mary A. Duane.
George W. McLean.
Harriet E. Layton.
George J. Schwenk.
Hiram Stevens.
George McClellan.
Emma McClellan.

Elizabeth McCotter.
Sarah Dayton.
Martha Dayton.
Louisa Moses.
John W. Dixon.
Abram Horton.
Ann E. Horton.
William G. Horton.
William E. Layton.
Naomi Tippens.
Harry Van Benschoten.
Amanda Layster.
Lillian E. Mason.
Lizzie Cornell.

MEMBERS RECEIVED BY LETTER.

The following persons were received by letter, or certificates from sister M. E. Churches, and other evangelical denominations, during the

Year Ending March 31, 1866.

William Aspinall.	Joel Aumack.
Caroline Aspinall.	Elizabeth Aumack.
Eleanor Aspinall.	Victoria Beasley.
Robert Benson.	Matilda Deacon.
Catharine Benson.	Abram L. Brower.
Benj. P. Baldwin.	Gertrude A. Brower.
H. E. Baldwin.	Christopher Kerschiff.
Andrew Myers.	Sarah Jane Fisher.
Virginia Myers.	Mary A. Kershaw.
John Granger.	Eliza Johnson.
Elizabeth Granger.	Cornelia Johnson,
Maria Woodruff.	Sarah Coomes.
George W. Lush.	Anna R. Granger.
Mary E. Lush.	Anna Maxon.

Year Ending March 31, 1867.

Thomas C. Nostrand.	Cornelius Van Cott.
Mary J. Nostrand.	Catharine Van Cott.
Sarah Hill.	Clarke T. Bronson.
Nettie Hill.	Cornelia E. Bronson.
Oliver Leech.	Hannah Lee.
Rachel Leech.	Mary Moore.
James Cathcart.	Caroline Cathcart.

Year Ending March 31, 1868.

Jessie M. Clock.	Wakeman S. Dibble.
Elizabeth S. Clock.	Martha W. Dibble.
Catharine Callester.	Emma Mann.
William M. Dan.	Elizabeth Frost.
Harriet Dan.	Emma Hoyt.
Susan Hammond.	Thomas Leslie.
Euphemia Miller.	Emily Leslie.
James Jackson.	James H. Weaver.
J. W. Munger.	Julia Weaver.
Frank Munger.	Lois Wilmarth.

Mrs. J. W. Munger.
Ann Wesley.
Nathan T. Beers.

Selah Wilmarth.
Catharine Wood.
Jane McKnight.

Year Ending March 31, 1869.

William Van Sicklen.
Mary Van Sicklen.
Wesley H. Potts.
Elizabeth J. Potts.
William G. Hotaling.
W. L. Hotaling.
Caroline Hatfield.
Charles Terry.
Eliza Terry.
Julia Wooley.

Alexander McCormack.
Letitia McCormack.
Caroline T. McCormack.
Margaret J. McCormack.
Adelia Benjamin.
Martha Bebee.
Eliza Carsile.
T. H. Garrighan.
Eliza Pitman.
Father Wandell.

Year Ending March 31, 1870.

Jacob P. Cook.
R. L. Cook.
Maria Auld.
Adaline Brown.
Maria Carpenter.
Jane Frotheringham.
John B. Lack.
Rachel E. Mann.
Henrietta Pitman.
Margaret Snedden.
Sarah Olmsted.
M. Watkins.

Darius Savage.
Charlotte Savage.
Sarah Savage.
Clemintina Birmingham.
Jane Cathcart.
Elizabeth Carson.
Harriet Darcy.
William W. Jenkins.
Hannah Jenkins.
Margaret McQuire.
M. K. Wildman.
Mary L. Van Kuren.

Year Ending March 31, 1871.

Mary J. Armstrong.
Mary A. Armstrong.
Amelia Baldwin.
Sarah A. Ellis.
T. H. Garrighan.
David W. McLean.
Sarah C. McLean.
Catharine Morehouse.
Alanson H. Saxton.
Mary Saxton.
Elizabeth Stanton.

John Murphy.
Emily Murphy.
Eliza Murphy.
Charlotte Murphy.
Henry B. Adams.
James H. Cornell.
Margaret E. Cornell.
Warren Harman.
Ellen Griffen.
Esther Mason.
M. Brindley.

Helen A. Stanton.
 Mary E. Stanton.
 Andrew Laferge.
 Jennie Laferge.
 Florinda Melson.
 David Willcox.

John Sanders.
 Frank B. Nickerson.
 Hannah Nickerson.
 Edward Sweezy.
 Jennette Sweezy.
 Harriet N. Kidder.

Year Ending March 31, 1872.

Henry Chasty.
 Hester A. Chasty.
 Jennie Chasty.
 Dalla Chasty.
 Ambrose Hill.
 Mary Hill.
 David O. Miller.
 Josephine Miller.

Henrietta Weeks.
 Eugene Burd.
 William Cornell.
 Caroline Cornell.
 Thomas J. Gillier.
 Henry Heeft.
 Katie M. Modinger.
 Fredrica Modinger.

Year Ending March 31, 1873.

John Hegeman.
 Jane Hegeman.
 Solomon Hauxhurst.
 Hattie Hauxhurst.
 Matilda Burdge.
 David Latournette.
 Deborah Latournette.
 Anna Roarbeck.
 John Tucker.
 Mary Tucker.

Johnson Hull.
 Catharine Hull.
 Eliza Johnson.
 Cornelia Johnson.
 Charles F. Nichols.
 Sarah Coomes.
 Jane Mowlen.
 George Sexton.
 Clerifia Sexton.
 Horatio Berry.

Year Ending March 31, 1874.

George Nicholson.
 Maggie Nicholson.
 Augusta Osborne.
 Virginia Osborne.
 John R. Curran.
 Hannah R. Curran.
 Maria C. Curran.
 Emily E. Bayland.
 Alice Prentice.
 Joseph R. Hall.

George Atkinson.
 Jacob Blackney.
 Elizabeth Blackney.
 Mary Caillonette.
 Mary Cowan.
 Maria Cowan.
 Joseph Dikeman.
 Elizabeth Eyre.
 Gertrude McCotter.
 George H. Hinds.

Charles D. Wadsworth.
Martha A. Wadsworth.
William Wadsworth.
Mary D. Lincoln.
Laura E. Pedon.
Lizzie A. Hinds.

Edward Gillifar.
Mary M. Gillifar.
Elizabeth Gillen.
Ann J. Lyon.
Kate Stevens.

Year Ending March 31, 1875.

Mary Hoffman.
Catharine Rhodes.
Nathan Lewis.
Mary Lewis.
Rosettea Lewis.
Stephen B. Frasier.
Sarah Frasier.
Anne Frasier.

Alpheus A. Schurman.
Adelia Schurman.
George G. Lyon.
Leidia Lyon.
Catharine Hart.
A. R. Davy.
Sarah A. Simmonson.
Sarah E. Simmonson.

CHAPTER XV.

ALPHABETICAL RECORD OF MEMBERS.

THE following Record comprises the members in regular standing at the close of the Conference year ending March 31, 1875. A few of the names which appear recorded more than once is accounted for by some of the members removing for a time to other locations, afterward returning, bringing their letters with them.

Aspinall, Eleanor.
Aspinall, William.
Aspinall, Caroline.
Andrew, Jonah.
Andrew, Jane.
Anthony, F. H.
Adams, H. B.
Agnew, Thomas.
Agnew, Margaret.
Ash, Dolly.
Auld, Mary.

Benson, Robert.
Benson, Catharine.
Brunson, C. T.
Brunson, Cornelia.
Benjamin, Adelia.
Beebe, Martha.
Brown, Adeline.
Bolton, Emily.
Booth, Harold.
Beardsley, G. F.

Beardsley, Caroline.
Beardsley, Minnie E.
Berry, Horatio.
Blakeney, Jacob.
Blakeney, Elizabeth.
Boylan, Emily E.
Beers, Sarah J.
Brown, B. D.
Brown, F. D.
Beard, Frank.
Beard, Ellen.

Currie, Gilbert E.
Currie, Jane G.
Cathcart, James.
Crowell, Sarah A.
Crowell, Rollin.
Callister, Catharine.
Cook, Jacob P.
Cook, Ria L.
Champlin, Mary.
Carpenter, Maria.

Cornell, Jas. H.
Cornell, Margaret.
Cavill, Wm. E.
Chasty, Henry.
Chasty, Hester.
Chasty, Della.
Cornell, Minne
Cornell, Lizzie.
Curran, Jno. R.
Curran, Hannah.
Curran, Maria C.
Clark, Geo. E.
Clark, Margaret B.
Cook, Etta.
Carman, Anna.
Cobb, Carrie.
Claxton, Mary.

Darcy, Harriet.
Dodge, Clara M.
Dikeman, James.
Dikeman, Phebe J.
Davy, A. R.
Davy, Katie A.
Dayton, Elizabeth.
Dayton, Sarah.

Estabrook, Edwin.
Estabrook, Julia A.
Estabrook, Julia M.
Eden, Rachel A.
Eyre, Elizabeth.

Frazier, Stephen B.
Frazier, Sarah M.
Frazier, Annie.

Granger, Elizabeth.
Garrighan, H. F.
Garrighan, Francis M.
Giller, Elizabeth.

Granger, Carrie H.
Goodwin, Selina.
Hotaling, W. J.
Hotaling, L. W.
Hotaling, Josie M.
Hegeman, Melvina.
Hegeman, Mary L.
Hegeman, Abram.
Hall, Joseph R.
Hegeman, John.
Hegeman, Jane.
Hull, Catharine.
Hawxhurst, Mary E.
Hinds, Geo. H.
Hinds, Lizzie A.
Hoffman, Mary.
Hart Catharine.

Isaacs, Mrs.

Johnson, Martha.
Johnson, Eliza.
Johnson, Cornelia.
Jackson, Thomas.
Jackson, Margaret.
Jackson, Jane.
Jackson, Matilda.
Jackson, Ida.

Keyes, Jane.

Lewis, Stephen.
Lewis, Rosetta.
Lewis, Mary.
Lewis, Nathan.
Lyon, Rev. G. G.
Lyon, Leida.
Lyon, Ann J.
Lincoln, Mary J.
Leyster, Amanda.
Latourette, Deborah.
Lush, Geo. W.

Lush, Lettie A.

Lush, Mary E.

Lush, Julia.

Lowe, William.

Lowe, Mary.

Myers, Andrew M.

Myers, Virginia.

Moore, Mary.

Moses, Margaret.

Moses, Annie J.

Moses, Louisa.

Maxon, Amanda.

Miller, Euphemia.

McCormack, Caroline T.

Moore, Emmeline.

McLean, David W.

McLean, Sarah R.

McLean, Sarah C.

McLean, George.

Mason, Esther.

Matthews, Emily.

Miller, Wm. C.

McLellan, Geo.

McIlroy, James.

McCotter, Gertrude.

Marquin, Margaret.

Myatt, Geo. T.

Myatt, Sarah.

McCotter, Elizabeth.

Mitchell, Cornelia E.

Nostrand, Thos. C.

Nostrand, Mary J.

Nostrand, Emma.

Nostrand, Louise.

Nostrand, Elizabeth.

Nickerson, Frank B.

Nickerson, Hannah.

Nickerson, Flora J.

Nickerson, Martha.

Nicholson, George.

Nicholson, Maggie.

Olsen, Oliver.

Olsen, Mary A.

Oakes, Jane.

Owen Mary.

Potts, Elizabeth, J.

Perego, Hannah E.

Pitman, Henrietta.

Philips, Miranda E.

Price, Ruth.

Price, Elizabeth.

Pedon, Laura E.

Peterson, Emma W.

Parker, Biddulph.

Pierce, Eliza B.

Quackenbush, Jacob H.

Rogers, James.

Rogers, Harriet.

Rumbold, Geo.

Rumbold, Elizabeth.

Rhodes, Catharine.

Russell, Caroline.

Shepherd, Mary.

Scandella, Elizabeth.

Stryker, David.

Stryker, Amanda.

Stanton, Elizabeth

Stanton, Mary E.

Stanton, Helen A.

Start, Hannah.

Start, Priscilla.

Stewart, Jane E.

Stanton, Jos. B.

Stanton, Jennie.

Schwenk, George.

Schwenk, Julia A. C.

Stevens, Kate.
Stewart, Lillian.
Simonson, Sarah A.
Simonson, Sarah E.
Stevens, Hiram.
Simpson, R. J.
Simpson, Eliza.
Simpson, Ida.
Titus, Maria.
Thorpe, Maria.
Thorpe, Revillia.
Tippens, Henry.
Tippens, Naomi.
Tippens, Ida.
Tippens, Henry, Jr.
Taylor, Augusta.
Taylor, Sarah M.
Todd, Sarah A.

Van Sicklen, W.
Van Sicklen, Elizabeth
Van Kuren, Mary L.
Van Benschoten, Clara.
Van Benschoten, Harry.

Wilmarth, Selah,
Wilmarth, Lois.
Wildman, Matthew K.
Willicott, Susan.
Wilkinson, Helen.
Williams, W. H.
Wadsworth, C. D.
Wadsworth, Martha.
Wadsworth, William.
Wilson, Elizabeth.
White, Henry R.
White, Phebe A.

CHAPTER XVI.

OFFICIAL RECORD.

For the Year Beginning April 1, 1865.

REV. HART F. PEASE.....*Presiding Elder.*

REV. GAD. SMITH GILBERT.....*Pastor.*

Board of Trustees.

GILBERT E. CURRIE.....*President.*

ANCEL TITUS,
JAMES ROGERS,
JOHN VAN NESS, *Treas.*

W. G. DARBY,
W. M. H. SMITH,
JOHN M. JACOBS, *Sec.*

Board of Stewards and Leaders.

ANCEL TITUS,
J. G. ABERLE,
THOS. P. MOSES,
J. AUMACK,*
FRANK PURDY,

A. W. VALENTINE,*
WM. McDONOUGH,
WM. ASPINALL,
C. M. TURNER, *Sec.*
WM. ROSS, *Treas.*

Class Leaders.

REV. G. S. GILBERT, G. E. CURRIE, and C. M. TURNER.

Sabbath School.

WM. ROSS, *Supt.*
FRANK S. FOLK, *Sec.*
MRS. JACOBS, *Female Supt.*

J. M. JACOBS, *Ass't Supt.*
GILBERT E. CURRIE, *Treas.*
MRS. W. ASPINALL, *Inf. Class.*

JAMES ROGERS.....*Librarian.*

Juvenile Missionary Society.

GILBERT E. CURRIE.....*President.*

W. G. DERBY, *Secretary.*

WM. ROSS, *Treasurer.*

Ladies' Union Aid Society.

MRS. JOB JOHNSTON, *Pres.*

MRS. J. M. JACOBS, *Sec.*

WM ASPINALL, *Chorister.*

MRS. JOHN VAN NESS, *Vice-Pres.*

MRS. G. E. CURRIE, *Treas.*

MISS TURNER. *Organist.*

* J. Aumack and A. W. Valentine resigned shortly after being appointed.

For the Year Beginning April 1, 1866.

REV. HART F. PEASE.....*Presiding Elder.*
 REV. FRANCIS C. HILL.....*Pastor.*

Board of Trustees.

GILBERT E. CURRIE.....*President.*

ANCEL TITUS,
 JAMES ROGERS,
 HUGH MCCROSSAN,
 J. M. JACOBS, *Sec.*

ROBERT BENSON,
 JAMES CATHCART,
 C. M. TURNER,
 J. VAN NESS, *Treas.*

Board of Stewards and Leaders.

ANCEL TITUS,
 J. G. ABERLE,
 JAMES CATHCART,
 BENJ. BALDWIN,
 G. W. DARBY,

HENRY CHASTY,
 J. M. JACOBS,
 C. M. TURNER, *Sec.*
 THOS. P. MOSES, *Treas.*

Class Leaders.

REV. FRANCIS C. HILL, G. E. CURRIE, and T. C. NOSTRAND.

Sabbath School.

WM. ROSS, *Supt.*
 FRANK S. FOLK, *Sec.*
 MRS. JACOBS, *Female Supt.*

J. M. JACOBS, *Ass't Supt.*
 G. E. CURRIE, *Treas.*
 MRS. W. ASPINALL, *Inf. Class.*

JAMES ROGERS.....*Librarian.*

Juvenile Missionary Society.

GILBERT E. CURRIE.....*President.*
 THOS. P. MOSES, *Secretary.* WM. ROSS, *Treasurer.*

Ladies' Union Aid Society.

MRS. J. VAN NESS, *Pres.*
 MRS. J. M. JACOBS, *Sec.*

MRS. JOB JOHNSON, *Vice-Pres.*
 MRS. G. E. CURRIE, *Treas.*

WM. ASPINALL, *Chorister.*

MISS L. TURNER, *Organist.*

For the Year Beginning April 1, 1867.REV. HEMAN BANGS. *Presiding Elder.*REV. FRANCIS C. HILL..... *Pastor.***Board of Trustees.***GILBERT E. CURRIE..... *President.*ANCEL TITUS,
JAMES ROGERS,
HUGH MCCROSSAN,
JAMES CATHCART,ROBERT BENSON,
CHAS. M. TURNER,
J. M. JACOBS, *Sec.*
J. VAN NESS, *Treas.***Board of Stewards and Leaders.**ANCEL TITUS,
J. G. ABERLE,
JAMES CATHCART,
BENJ. BALDWIN,
HENRY CHASTY,WM. ASPINALL,
T. C. NOSTRAND,
C. M. TURNER, *Sec.*
THOS. P. MOSES, *Treas.***Class Leaders.**

REV. F. C. HILL, G. E. CURRIE, and T. C. NOSTRAND.

Sabbath School.THOS. P. MOSES, *Supt.*
FRANK S. FOLK, *Sec.*
MRS. JACOBS, *Female Supt.*J. M. JACOBS, *Ass't Supt.*
G. E. CURRIE, *Treas.*
MRS. W. ASPINALL, *Inf. Class.*JAMES ROGERS..... *Librarian.***Juvenile Missionary Society.**THOS. P. MOSES..... *President.*DAVID BEASLEY, *Secretary.* GILBERT E. CURRIE, *Treasurer.***Ladies' Union Aid Society.**MRS. J. VAN NESS, *Pres.*
MRS. J. M. JACOBS, *Sec.*MRS. JOB JOHNSON, *Vice-Pres.*
MRS. G. E. CURRIE, *Treas.*WM. ASPINALL, *Chorister.*MISS L. TURNER, *Organist.*

* The Trustees resigned in Sept., 1867, for the purpose of reorganizing, and a general election was held Oct. 24th, which resulted in the election of Gilbert E. Currie, Robert Benson, Job Johnson, Wm. E. Sheldon, John M. Jacobs, Hugh McCrossan, James Rogers, and John Granger.

For the Year Beginning April 1, 1868.REV. HEMAN BANGS. *Presiding Elder.*REV. FRANCIS C. HILL.....*Pastor.***Board of Trustees.***GILBERT E. CURRIE.....*President.*

THOS. C. NOSTRAND,

THOS. P. MOSES,

JOHN GRANGER,

J. M. JACOBS, *Sec.*

GEO. W. LUSH,

HUGH MCCROSSAN,

JOB JOHNSON,

ROBERT BENSON, *Treas.***Board of Stewards and Leaders.**

ANCEL TITUS,

GEO. W. LUSH,

WM. ASPINALL,

NATHAN T. BEERS,

C. L. BRONSON,

THOS. P. MOSES, *Sec.*A. L. BROWER, *Treas.***Class Leaders.**

REV. FRANCIS C. HILL, G. E. CURRIE, and T. C. NOSTRAND.

Sabbath School.THOS. P. MOSES, *Supt.*FRANK S. FOLK, *Sec.*MRS. JACOBS, *Female Supt.*J. M. JACOBS, *Ass't Supt.*A. L. BROWER, *Treas.*MRS. W. ASPINALL, *Inf. Class.*JAMES ROGERS.....*Librarian.***Juvenile Missionary Society.**GILBERT E. CURRIE.....*President.*N. T. BEERS, *Secretary.*A. L. BROWER, *Treasurer.***Ladies' Union Aid Society.**MRS. J. VAN NESS, *Pres.*MRS. J. M. JACOBS, *Sec.*MRS. JOB JOHNSON, *Vice-Pres.*MRS. G. E. CURRIE, *Treas.*J. BENNETT, *Chorister.*GEO. M. GRANGER, *Organist.*

* The annual election was held March 23, 1868, and resulted in returning Thos. P. Moses, John Granger, and Geo. W. Lush in place of J. Van Ness, W. E. Sheldon, and James Rogers. Job Johnson, Hugh McCrossan, and John M. Jacobs resigned Sept., 1868.

For the Year Beginning April 1, 1869.REV. J. B. MERWIN.....*Presiding Elder.*REV. J. W. BARNHART.....*Pastor.***Board of Trustees.**GILBERT E. CURRIE.....*President.*

THOS. C. NOSTRAND,

GEO. W. LUSH,

JOHN GRANGER,

W. H. POTTS,

JONATHAN MOORE,

C. T. BRONSON,

THOS. P. MOSES, *Sec.*ROBERT BENSON, *Treas.***Board of Stewards and Leaders.**

ANCEL TITUS,

GEO. W. LUSH,

C. T. BRONSON,

NATHAN T. BEERS,

WM. ASPINALL,

A. L. BROWER, *Sec.*THOS. P. MOSES, *Treas.***Class Leaders.**

REV. J. W. BARNHART, T. C. NOSTRAND, and G. E. CURRIE.

Sabbath School.THOS. P. MOSES, *Supt.*GEO. M. GRANGER, *Sec.*MISS R. E. MANN, *Female Supt.*REV. J. W. BARNHART, *Ass't Supt.*G. E. CURRIE, *Treas.*MRS. W. ASPINALL, *Inf. Class.*JAMES ROGERS.....*Librarian.***Juvenile Missionary Society.**GILBERT E. CURRIE.....*President.*H. T. GARAGHAN, *Secretary.*JONATHAN MOORE, *Treasurer.***Ladies' Union Aid Society**

Suspended operations.

WM. WARDLOW, *Chorister.*GEO. M. GRANGER, *Organist.*

For the Year Beginning April 1, 1870.REV. J. B. MERWIN.....*Presiding Elder.*REV. J. W. BARNHART.....*Pastor.***Board of Trustees.**GILBERT E. CURRIE,.....*President.*

THOS. C. NOSTRAND,

GEO. W. LUSH,

J. W. WOOLEY,

JONATHAN MOORE,*

C. T. BRONSON,

W. H. POTTS,

THOS. P. MOSES, *Sec.*ROBERT BENSON, *Treas.***Board of Stewards and Leaders.**

ANCEL TITUS,

NATHAN T. BEERS,

FRANK PARDY,

JOHN GRANGER,

WM. ASPINALL,

A. L. BROWER, *Sec.*W. H. POTTS, *Treas.***Class Leaders.**

REV. J. W. BARNHART, T. C. NOSTRAND, G. E. CURRIE.

Sabbath School.THOS. P. MOSES, *Supt.*WM. WARDLOW, *Sec.*MRS. BEACH, *Female Supt.*REV. J. W. BARNHART, *Ass't Supt.*JAMES ROGERS, *Treas.*MRS. W. ASPINALL, *Inf. Class.*MELVILLE BARNHART.....*Librarian.***Juvenile Missionary Society.**GILBERT E. CURRIE.....*President.*GEO. M. GRANGER, *Secretary.*JONATHAN MOORE, *Treasurer.***Ladies' Union Aid Society.**

Suspended operations this year.

WM. WARDLOW, *Chorister.*MISS REVILLIA THORP, *Organist.*

* Jonathan Moore resigned.

For the Year Beginning April 1, 1871.REV. J. B. MERWIN.....*Presiding Elder.*REV. J. W. BARNHART.....*Pastor.***Board of Trustees.**GILBERT E. CURRIE.....*President.*

THOS. C. NOSTRAND,

DAVID W. MCLEAN,

HENRY TIPPENS,

A. H. SAXTON,

THOS. P. MOSES, *Sec.*

J. W. WOOLEY,

W. H. POTTS,

ROBERT BENSON, *Treas.***Board of Stewards and Leaders.**

ANCEL TITUS,

WM. WARDLOW,

JAMES ROGERS,

W. G. HOTALING,

A. L. BROWER, *Sec.*THOS. P. MOSES, *Treas.***Class Leaders.**

REV. F. C. HILL, T. C. NOSTRAND, and T. P. MOSES.

Sabbath School.W. H. POTTS, *Supt.*WARREN HARMAN, *Sec.*MRS. HEGEMAN, *Female Supt.*A. L. BROWER, *Ass't Supt.*JAMES ROGERS, *Treas.*MISS EMMA MANN, *Inf. Class.*DAVID MAXON.....*Librarian.***Juvenile Missionary Society.**GILBERT E. CURRIE.....*President.*WM. WARDLOW, *Secretary.*A. L. BROWER, *Treasurer.***Ladies' Union Aid Society.**

Still suspended.

JOHN E. LUCKEY, *Chorister.*MISS REVILLIA THORP, *Organist.*

For the Year Beginning April 1, 1872.

REV. C. B. SING.....*Presiding Elder.*
 REV. C. B. FORD.....*Pastor.*

Board of Trustees.

GILBERT E. CURRIE..... <i>President.</i>	
THOS. C. NOSTRAND,	HENRY TIPPENS,
J. W. WOOLEY,	A. H. SAXTON,
DAVID W. MCLEAN,	WM. H. POTTS,
THOS. P. MOSES, <i>Sec.*</i>	ROBERT BENSON, <i>Treas.</i>

Board of Stewards and Leaders.

ANCEL TITUS,	D. O. MILLER,
GEO. W. LUSH,	JAMES ROGERS,
C. T. BRONSON,	D. W. MCLEAN, <i>Sec. and Treas.</i>

Class Leaders.

REV. C. B. FORD, T. C. NOSTRAND, and ROBERT BENSON.

Sabbath School.

D. W. MCLEAN, <i>Supt.</i>	A. L. BROWER, <i>Ass't Supt.</i>
A. H. SAXTON, <i>Sec.</i>	JAMES ROGERS, <i>Treas.</i>
MRS. HEGEMAN, <i>Female Supt.</i>	MISS E. MANN, <i>Inf. Class.</i>
DAVID MAXON..... <i>Librarian.</i>	

Juvenile Missionary Society.

W. H. POTTS.....*President.*
 JAMES ROGERS, *Secretary.* GILBERT E. CURRIE, *Treasurer.*

Ladies' Auxiliary Society.

MRS. CAPT. SCANDELLA.....*President.*
 MRS. T. P. MOSES, *Sec.* MRS. GEO. W. LUSH, *Treas.*
 JOHN E. LUCKEY, *Chorister.* MISS R. THORP, *Organist.*

* Thos. P. Moses died August 27, 1872.

For the Year Beginning April 1, 1873.REV. C. B. SING.....*Presiding Elder.*REV. C. B. FORD.....*Pastor.***Board of Trustees.**GILBERT E. CURRIE.....*President.*

THOS. C. NOSTRAND,

HENRY TIPPENS,

ANCEL TITUS,

W. H. POTTS, *Sec.*

D. W. MCLEAN,

ROBERT BENSON, *Treas.*

Two vacancies.

Board of Stewards and Leaders.

ANCEL TITUS,*

GEO. W. LUSH,

AMBROSE HILL,

W. G. HOTALING,

JAMES ROGERS,

GEO. SAXTON,

W. H. POTTS, *Sec.*D. W. MCLEAN, *Treas.***Class Leaders.**

REV. C. B. FORD, THOS. C. NOSTRAND, and ROBERT BENSON.

Sabbath School.D. W. MCLEAN, *Supt.*J. B. STANTON, *Sec.*MRS. HEGEMAN, *Female Supt.*THOS. C. NOSTRAND, *Ass't. Supt.*JAMES ROGERS, *Treas.*MISS E. MANN, *Inf. Class.*DAVID MAXON.....*Librarian.***Juvenile Missionary Society.**W. H. POTTS.....*President.*J. B. STANTON, *Secretary.*G. E. CURRIE, *Treasurer.***Ladies' Auxiliary Society.**MRS. M. DUANE.....*President.*MRS. T. P. MOSES, *Sec.*MRS. GEO. W. LUSH, *Treas.*JOHN E. LUCKEY, *Chorister.*MISS R. THORP, *Organist.*

* Ansel Titus died February 26, 1874.

For the Year Beginning April 1, 1874.REV. C. B. SING.....*Presiding Elder.*REV. C. B. FORD.....*Pastor.***Board of Trustees.**GILBERT E. CURRIE.....*President.*

THOS. C. NOSTRAND,

HENRY TIPPENS,

D. W. McLEAN,

GEO. E. CLARKE,

W. H. POTTS, *Sec.**ROBERT BENSON, *Treas.*

Two vacancies.

Board of Stewards and Leaders.

GEO. W. LUSH,

JACOB P. COOK,

W. G. HOTALING,

D. O. MILLER,

JOHN TUCKER,

GEO. NICK OLSON,

C. D. WADSWORTH, *Sec.*D. W. McLEAN, *Treas.***Class Leaders.**

REV. C. B. FORD, THOS. C. NOSTRAND, D. W. McLEAN,

C. D. WADSWORTH, and JOHN TUCKER.

Sabbath School.D. W. McLEAN, *Supt.*J. B. STANTON, *Sec.*MRS. HEGEMAN, *Female Supt.*THOS. C. NOSTRAND, *Ass't Supt.*F. B. NICKERSON, *Treas.*MRS. W. ASPINALL, *Inf. Class.*DAVID MAXON.....*Librarian.***Juvenile Missionary Society.**JOHN R. CURRAN.....*President.*HIRAM STEVENS, *Secretary.*GILBERT E. CURRIE, *Treasurer.***Ladies' Auxiliary Society.**

Suspended operations.

JOHN E. LUCKEY, *Chorister.*MISS R. THORP, *Organist.*

* W. H. Potts resigned August, 1874.

CHAPTER XVII.

STATISTICAL RECORD.

First Year Ending March 31, 1866.

Members.....	69....	Probationers..	16....	Total	85
Infants Baptized.....	30....	Adults.....	14....	"	44
Officers and Teachers...	24....	Scholars.....	150....	"	174
Average attendance of Teachers and Scholars.....					140
Number of Volumes in Library.....					300

Second Year Ending March 31, 1867.

Members.....	93....	Probationers..	23....	Total	116
Infants Baptized.....	10....	Adults.....	4....	"	14
Officers and Teachers...	27....	Scholars.....	215....	"	232
Average attendance of Teachers and Scholars.....					195
Number of Volumes in Library.....					350

Third Year Ending March 31, 1868.

Members.....	116....	Probationers..	15....	Total	131
Infants Baptized.....	8....	Adults.....	2....	"	10
Officers and Teachers...	30....	Scholars.....	185....	"	215
Average attendance of Teachers and Scholars.....					185
Number of Volumes in Library.....					300

Fourth Year Ending March 31, 1869.

Members.....	100....	Probationers..	12....	Total	112
Infants Baptized.....	6....	Adults.....	"	6
Officers and Teachers...	28....	Scholars.....	200....	"	228
Average attendance of Teachers and Scholars.....					190
Number of Volumes in Library.....					300

Fifth Year Ending March 31, 1870.

Members.....	103....	Probationers..	43....	Total	146
Infants Baptized.....	2....	Adults.....	17....	"	19
Officers and Teachers...	20....	Scholars.....	200....	"	220
Average attendance of Teachers and Scholars.....					190
Number of Volumes in Library.....					460

Sixth Year Ending March 31, 1871.

Members.....	150....	Probationers..	53....	Total	203
Infants Baptized.....	8....	Adults.....	14....	"	22
Officers and Teachers...	35....	Scholars.....	250....	"	285
Average attendance of Teachers and Scholars..					210
Number of Volumes in Library.....					460

Seventh Year Ending March 31, 1872.

Members.....	181....	Probationers..	16....	Total	197
Infants Baptized.....	10....	Adults.....	9....	"	19
Officers and Teachers...	27....	Scholars.....	250....	"	277
Average attendance of Teachers and Scholars.....					185
Number of Volumes in Library.....					450

Eighth Year Ending March 31, 1873.

Members.....	198....	Probationers..	19....	Total	217
Infants Baptized.....	5....	Adults.....	4....	"	9
Officers and Teachers...	25....	Scholars.....	258....	"	283
Average attendance of Teachers and Scholars.....					185
Number of Volumes in Library.....					400

Ninth Year Ending March 31, 1874.

Members.....	193....	Probationers..	48....	Total	241
Infants Baptized.....	12....	Adults.....	13....	"	25
Officers and Teachers...	39....	Scholars.....	250....	"	289
Average attendance of Teachers and Scholars.....					200
Number of Volumes in Library.....					400

Tenth Year Ending March 31, 1875.

Members.....	213....	Probationers..	17.....	Total	230
Infants Baptized.....	16....	Adults.....	2.....	"	18
Officers and Teachers...	30....	Scholars.....	240.....	"	270
Average attendance of Teachers and Scholars.....					138
Number of Volumes in Library.....					650

CHAPTER XVIII.

FINANCIAL RECORD.

IN presenting a financial record of the operations of the Society for the last ten years, it would be impracticable to go into anything like a detailed statement of all the monies received from the various sources, or to furnish a complete description of the manner the same had been disbursed during so protracted a period of the church's history. We have, therefore, concluded to exhibit the gross receipts and disbursements for each consecutive year, together with the total expenditures for building, furnishing, and repairing purposes during the entire decade, with the amount raised on bond and mortgage and floating debt, thus showing in a condensed, but comprehensive form, the total assets and liabilities of the corporation.

RECEIVED AND DISBURSED FOR CURRENT EXPENDITURES.

First year, ending March 31, 1866	\$2,229 68
Second year ending March 31, 1867.....	3,405 07
Third year ending March 31, 1868	3,611 29
Fourth year, ending March 31, 1869	4,905 17
Fifth year, ending March 31, 1870.....	5,114 50
Sixth year, ending March 31, 1871.....	5,144 28
Seventh year, ending March 31, 1872	5,156 25
Eighth year, ending March 31, 1873	5,187 86
Ninth year, ending March 31, 1874.....	5,205 36
Tenth year, ending March 31, 1875	5,212 18
Total current expenditures.....	<u>\$45,171 64</u>

RECEIPTS AND DISBURSEMENTS FOR BUILDING, FURNISHING
AND REPAIRS.

Building Tabernacle.....	\$1,012 94
Furnishing Tabernacle.....	345 28
Furnishing Parsonage.....	1,213 50
Building lots and legal expenses.....	3,275 50
Building Wesley M. E. Church.....	31,154 30
Furnishing Wesley M. E. Church.....	4,284 84
Building chapel or school-house.....	8,785 68
Furnishing chapel or school-house.....	2,456 50
Repairing and painting church and chapel.....	2,954 36
Aggregate for building, furnishing, and repairs...	\$55,482 90
Aggregate current expenditures.....	45,171 64
Aggregate expenditures for ten years.....	<u>\$100,654 54</u>

BALANCE SHEET FOR MARCH 31, 1875.

ASSETS.

Real estate, estimated value.....	\$50,000
Church furniture and fixtures.....	4,000
Chapel furniture and fixtures.....	1,850
Parsonage furniture.....	1,250
Harmoniums for church and chapel.....	550
Books for Sunday-school library.....	250
Total assets.....	<u>\$57,900</u>

LIABILITIES.

On bond and mortgage.....	\$25,500
Floating debt.....	2,300
	<u>\$27,800</u>
Surplus over liabilities.....	<u>\$30,100</u>

We think that the foregoing financial statement, considering the numerical strength of the Society and the formidable obstacles it has had to contend against during the entire decade, furnishes cause for congratula-

tion and thanksgiving, as well as affords encouragement to the trustees, the members of the Church and congregation, and all who may feel disposed to cast in their lot with them, to persevere and go forward with the good work, trusting alone in the Lord for His continued blessing and benediction upon their labors in helping to sustain the cause of Christ, remembering while so doing they are helping to support a society, a member of the great Methodistic family, whom God has risen up and blessed and honored for upward of one hundred and thirty years, and whose spiritual children can now be numbered by millions, and are to be found on every quarter of the globe, and millions more who have safely crossed the river of death and are now singing the song of the redeemed :—

“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen.”

APPENDIX.

THE METHODIST EPISCOPAL CHURCH AND HER ECONOMY.

BY HON. E. L. FANCHER.

THE time has arrived when the Methodist Episcopal Church can, with confidence, point to her history and to the promise of her advancing career as satisfactory proofs that she has, through divine favor, become one of the prominent religious organizations, and that she has just claim to be recognized as a true Church of Christ. From her earliest foundation she has exhibited every characteristic of a growing and powerful Church. In her Articles of Religion she embraces the great truths of Christianity. Her government is adequate and effective ; her membership is numerous and intelligent ; her ministry is learned and powerful ; her benevolent work is wide-spread and flourishing ; and she has become more a Church of the people than any other evangelical organization in the country.

What made her what she is save the divine blessing, the discipline of Christianity, and her admirable economy ? No ancient treasures have contributed to her wealth ; no secular advantages have stimulated her growth ; nor have any national or political ties effectuated her development. No one would now dream of attributing her wonderful expansion to any morbid overflow of religious enthusiasm. On the contrary, the springs of her strength flow "fast by the oracles of

God ;" and whatever is pure and permanent in the spiritual forces of Christianity has taken deep root in her heart, and exhibited healthful life in her bosom.

Had the fathers of the Church possessed the foresight of inspired seers they could scarcely have laid her foundations in a different manner than they did. Had they, in enthusiastic anticipation, looked from the beginning to the consummation of the present day, it is not possible that the foundation stones and the outer walls of the glorious edifice could have been more securely laid. The world may never be enriched with another ecclesiastical fabric of such power, nor will any other Church system achieve such results where there was less fault in its builders. The founders of the M. E. Church were eminently men of God. They were deeply versed in the Holy Scriptures, and profoundly convinced of the supreme importance of spirituality and religion. They were no time-servers ; their cherished ambition was to gain the heights of holiness, and to incite others to scale the mount of converse with God. Such men do not live or die in vain.

The present generation of Methodists, who have so largely entered into the benefits of their labors, and profited by their sacrifices and devotion, may wisely look back to the steps which they approved, and to the pathway which they chose ; for surely the smile of God has fallen thereon, and those ways, like paths of the just, have brightened more and more unto the perfect day. What man is to believe concerning God, and what duty God requires of man, were never more plainly taught than by them ; nor was there ever a Church established of more scriptural soundness as to its constitution and government. The ordinances

of God are set forth with due precision and obligation; and the office-bearers in the Church are appropriately assigned to their several spheres of duty, so that the plan of a Christian Church in consonance with the teachings of Christ and his apostles stands prominently in view. The house of God and the gate of heaven is everywhere in the earth where true worshipers kneel and supplicate the Father; yet Christ has founded his visible Church, and has appointed a ministry therefor, and ordinances to be observed therein; so that to secure the great ends for which it was established, and for the union and edification of believers, it is requisite that some form of Church constitution be adopted.

There was no ecclesiastical establishment in America at the time of the treaty of peace in 1763, when this boundless continent began to be apportioned among men as the abode of civilization. No protestant prelate had set foot on these shores. In many of the charters afterward granted to the colonies the "propagation of religion" was mentioned among the reasons for planting them. Twenty years later, when the national progress commenced, the growth of the population was so great as imperatively to demand the religious privileges of a Church. Christian sacraments could not be administered for want of consecrated ministers, and Mr. Wesley, in view of the emergency, was requested to take such measures as, in his wisdom, would afford suitable relief. In the next year, 1784, he sent over three ordained presbyters, with Dr. Coke, whom he had set apart for the episcopal office. Dr. Coke was instructed to ordain Francis Asbury to the same office; and these chief officers of the new

Church Mr. Wesley preferred modestly to style superintendents.

In this simple and providential manner was the episcopacy of our Church begun. The facts show that, on the one hand, there was no claim to apostolic succession, nor, on the other hand, any denial of the expediency of scriptural ordination to the office of an overseer or bishop of the flock. The churches founded by the apostles consisted of societies organized with an ordained elder as presiding overseer, superintendent or bishop ; and the members of each Church became thus mutually bound together in the same faith and spirit, under a chief pastor, and by supreme relation to the one divine Head. It is the prelacy of the great Head of the Church which makes valid such an organization, and he has promised to meet with its assemblies whenever two or three are gathered together in his name.

Our blessed Lord never gave to St. Peter supremacy over the other apostles ; nor were the powers of St. Peter the only powers of ordination exercised among the apostles, or transmitted to succeeding generations. " Other foundation can no man lay than that is laid, which is Jesus Christ." It is He who transmits all power and authority to his Church. " He gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv.

The theory of the Roman Church, and of the Anglo-Catholic Church, that an apostolic succession is the only chain along which the valid power of ordination has been transmitted is utterly baseless. The apostles left no successors. They were a class by them-

selves. With the exception of Matthias no one of them was ordained to the apostleship. The apostles ordained several "elders" in every Church which they organized, and if such ordinances constituted the subject of them apostles or prelates, then every Church should have several of them as office-bearers. There is no higher order than that of "elder" or "presbyter." Theirs is the duty to preach the Gospel and to administer the sacraments. That bishops, elders, and presbyters are but different names for the same order is clear from numerous passages of the New Testament. Notice some examples: "From Miletus he sent to Ephesus, and called the *elders* of the Church." Acts xx. 17. In verse twenty-eight of same chapter we read: "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you *overseers*." The same persons are thus called by both names; and the word "overseers" is elsewhere translated "bishops," and could have been properly thus rendered in the text quoted. Paul wrote to Titus: "I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain *elders* in every city, as I had appointed thee." Titus i. 5. "For a *bishop* must be blameless as the steward of God." Verse 7. Thus Paul used *bishop* and *elder* as convertible terms. St. Peter did the same: 1 Peter v. 1, 2; see also, 1 Thess. v. 12; Tim. v. 17.

Without doubt Dr. Coke, Francis Asbury, and all succeeding bishops of the M. E. Church, were duly and scripturally ordained, and all of them, with becoming ceremony were set apart to their high office—no one of them has ever made any pretension to prelacy or apostolic succession. The High Churchmen,

seemingly aware that they have no solid ground of Scripture or reason for the support of their peculiar dogma, attempt to give it aid as an article of faith. Read these surprising passages from the Oxford Tracts :

“Who are at this time the successors and spiritual descendants of the apostles? I shall surprise some people by the answer I shall give, though it is very clear, and there is no doubt about it: The bishops. They stand in the place of the apostles as far as the office of ruling is concerned; and whatever we ought to do had we lived when the apostles were alive, the same ought we to do for the bishops.” “This is faith—to look at things not as seen, but as unseen; to be sure that the bishop is Christ’s appointed representative as if we actually saw him work miracles as St. Peter did.” “Why should we talk so little of an apostolic succession? Why should we not seriously endeavor to impress our people with this plain truth, that by separating themselves from our communion they separate themselves from the only Church in this realm which has the right to be quite sure she has the Lord’s body to give his people.” (!!!)

All this is to arrogate a power at variance with the plain teachings of the New Testament. At the era of the Reformation none of the Reformers believed that episcopacy was an order of divine institution, and they did not adopt it for their Churches. It was adopted in England for political considerations, and because it seemed to be adapted to the genius of the English Constitution. But the English Reformers, including Archbishop Cranmer and his colleagues, were all of the opinion, and did not hesitate to express it, that bishops and presbyters were one and the same at the

beginning of Christianity. When, in the apostles' day, the great question of the Gentiles' privileges arose, it was referred to the apostles and elders at Jerusalem. The latter took part in the deliberations, and the decisions given are stated as "the decrees that were ordained of the apostles and elders." Acts xvi. 4. According to the doctrine of the Oxford Tracts the apostles were in error in not setting forth their high and exclusive prerogatives.

While the episcopacy of the M. E. Church is not prelatic, neither is it sectional or diocesan. It is appropriately styled "our general superintendency." The bishops are officers of the Church at large. Wide as the extended field of the Church is their expanded realm. No invisible line between political States limits their authority. No mountain ridges or rolling rivers divide their territory. The office they bear is touched with a sublime dignity from its important functions and from the mighty sweep of its sacred authority, while the unity which characterizes the Church is strengthened by the harmony and oneness of its general oversight.

It is certain that Mr. Wesley believed in the scriptural parity of bishops and presbyters, and also in the scriptural example of ordination to the episcopal office. His preparatory consultation with Dr. Coke, the ordinations at Bristol, and his letter sent by Dr. Coke to the American Conference, are proofs of his sentiments on the points mentioned.

The American founders of the Methodist Episcopal Church were of the same belief. The Minutes of the General Conference at Baltimore declare that they had "followed the counsels of Mr. John Wesley, who recommended the episcopal mode of Church government."

This was at a time when the English Establishment had been dissolved in this country, and before the Protestant Episcopal Church had been organized here ; so that the original Episcopal Church in America is that founded by the Methodists. There are many reasons why the early fathers of the M. E. Church loved their form of episcopacy, and we are not, therefore, surprised to find that when the ministers of the Church in 1808 concluded to change their general convention of traveling preachers for a delegated General Conference, they took care to provide a constitution with restrictions, one of which was that the delegated General Conference should " not change or alter any part or rule of our government so as to do away episcopacy or destroy the plan of our itinerant general superintendency."

Thus was the sublime work achieved for this western world of founding an ecclesiastical organization after the scriptural and simple model of the Primitive Churches of Christianity. A century of growth and stability has made it venerable, while its unpretentious dignity and adaptability go along with its marked success to commend it to the present and the coming multitudes of our free land. Is there an officer or a member of that Church who does not say :

" For her my tears shall fall,
For her my prayers ascend :
To her my cares and toils be given,
Till toils and cares shall end."

ANNIVERSARY OF THE M. E. SUNDAY-SCHOOL UNION.

RESOLUTIONS ON THE "ABSENCE OF CHILDREN FROM
PREACHING" AND "HOME RELIGION."

At the anniversary meeting of the Sunday-School Union of the Methodist Episcopal Church, held in Boston, December 4, 1875, the subject of the non-attendance of children on the preaching services of the Church came under discussion, and a committee consisting of Revs. A. M'Keown, D.D., S. L. Gracey, and William R. Clark, D.D., being appointed to give utterance to the views of the convention on that point, reported the following preamble and resolutions, which were adopted unanimously, with the request that the papers of the Church publish the same, and that the pastors read them to the people, with comments :

Whereas, The non-attendance of our Sunday School scholars on public worship and the divinely instituted preaching of the Gospel is a serious evil, the children have come, by some means, largely to entertain the sentiment that their religious duties of attendance on Sabbath worship are all discharged when they have been to the Sunday School, and are thus growing up in the habit of neglecting the house of the Lord ; therefore,

Resolved, That this convention implores, with one voice and heart, parents, pastors, and superintendents and teachers to unite in persistent and unyielding efforts to secure the faithful attendance of children on the public worship of God ; and especially do we entreat that parents shall use the authority which God and nature have put into their hands to secure to their children the blessing of the performance of this duty.

The convention also adopted the following resolution on "Home Religion," and made the same request in regard to it :

Whereas, Many parents, it is to be feared, have allowed themselves to feel that they may be excused from faithfully attending to the religious instruction of their children at home because of what is done for them in Sunday School, thus perverting the use of the school—for nothing can compensate for the loss of religious home instruction—therefore,

Resolved, That we implore parents not to remit the religious instruction of their children wholly to the Sunday School teacher, but, going with them themselves to the Sunday School as often as practicable, they then take them with them to the preaching of the Word ; and especially that they teach them the fear of God and the knowlege of his truth amidst the endearments of home, the family circle, and the family altar, whose memories never die.

RELIGIOUS PROGRESS IN AMERICA DURING THE LAST HUNDRED YEARS.

PROF. J. LEWIS DENIAN, of Brown University, recently read a paper on the Religious Progress in America during the last hundred years, in which he pays a compliment to the aggressive spirit of Methodism in the part it has taken in bringing about this extraordinary religious development. He says :

"In contrasting American Christianity a century ago and now, we cannot but be struck with its enormous strength and growth. In 1777 the number of Churches was less than 950; by the census of 1870 the number was 72,000. Churches have multiplied nearly thirty-seven fold; population, eleven-fold. In 1870, religious societies owned \$354,000,000 worth of property. The most extraordinary increase has been among Methodists and Roman Catholics. A century ago, the Congregationalists were largely in advance; Methodists were hardly known by name. Now Methodists are the largest organization in the land. One hundred years ago the more important religious bodies were reckoned in the following order: Congregationalists, Baptists, Church of England, Presbyterians, Lutherans, German Reformed, Dutch Reformed, and Roman Catholics. In 1870, by Methodists, Baptists, Presbyterians, Roman Catholics, Christians, Lutherans, Congregationalists, and Protestant Episcopal. The zeal of American Christianity has nowhere expended itself with such force as it has in founding schools and colleges, and precisely at this point the Roman Catholic Church merges into significance. It ranks now as the fourth in population, and second for the value of church property."

NEW YORK LAW RELATING TO RELIGIOUS INCORPORATIONS.

AN ACT RELATING TO RELIGIOUS INCORPORATIONS.

Session 36, Chapter 60. Passed April 5, 1813.

[THE following sections of the Act relate to the Election and Duties of Trustees of the Methodist Episcopal Church in common with other denominations, but such as have reference exclusively to the Protestant Episcopal, and Dutch Reformed Churches are omitted.]

SECTION 3. “ *And be it further enacted*, That it shall be lawful for the male persons of full age, belonging to any other church, congregation or religious society, now or hereafter to be established in this State, and not already incorporated, to assemble at the church, meeting-house or other place where they strictly attend for divine worship, and by plurality of voices, to elect any number of discreet persons of their church, congregation or society, not less than three, nor exceeding nine in number, as trustees, to take charge of the estate and property belonging thereto, and to transact all the affairs relative to the temporalities thereof, and that at such election, every male person of full age, who has *strictly* worshiped with such church, congregation or society, and has formerly been considered as belonging thereto, shall be entitled to vote, and the said election shall be conducted as follows : The minister of such church, congregation or society, or in case of his death or absence, one of the elders or deacons, church-wardens or vestry men thereof, and for want of

such officers *any other person* being a member or a stated hearer in such church, congregation or society, shall publicly notify the congregation of the time when and place where the said election shall be held, at least fifteen days before the day of election ; that the said notification shall be given for two successive Sabbaths or days on which such church, congregation or society, shall meet for public worship preceding the day of election ; that on the said day of election two of the elders or church-wardens, and if there be no such officers, then two of the members of the said church, congregation or society to be nominated by a majority of the members present, shall preside at such election, receive the votes of the electors, be the judges of the qualifications of such electors, and the officers to return the names of the persons who, by a plurality of voices, shall be elected to serve as trustees for the said church, congregation or society ; and the said returning officers shall immediately thereafter certify, under their hand and seals, the names or the persons elected to serve as trustees of such church, congregation or society, in which certificate the name or title by which the said trustees and their successors shall forever thereafter be called and known, shall be particularly mentioned and described, which said certificate, being proved or acknowledged as above directed, shall be recorded as aforesaid, and such trustees and their successors shall also thereupon, by virtue of this act, be a body corporate, by the name or title expressed in such certificate ; and the clerk of every county, for recording every certificate of incorporation by virtue of this act, shall be entitled to seventy-five cents and no more.

SEC. 4. "*And be it further enacted*, That the trustees of every church, congregation or society herein above mentioned, and their successors, shall respectively have and use a common seal, and may renew and alter the same at their pleasure, and are hereby authorized and empowered to take possession and custody of all the temporalities belonging to such church, congregation or society, whether the same consist of real or personal estate, and whether the same shall have been given, granted or devised directly to such church, congregation or society, or to any other person for their use ; and also, by their corporate name or title, to sue and be sued in all courts of law or equity, and to recover, hold and enjoy all the debts, demands, rights and privileges ; and all churches, meeting-houses, parsonages and burying places, with the appurtenances, and all estates belonging to such church, congregation or society, in whatsoever manner the same may be held, as fully and amply as if the right or title thereof had originally been vested in the said trustees ; and also, to purchase and hold other real and personal estate, and to devise, lease and improve the same for the use of such church, congregation or society, or other pious uses, so as the whole real and personal estate of any such church, congregation or society, other than the corporation of the ministers, elders and deacons of the Reformed Protestant Dutch Church of the city of New York, and the First Presbyterian Church of the city of New York, and the rector, church-wardens and vestry-men of St. George's Church, in the city of New York, and of the minister, elders and deacons of the Reformed Dutch Church, in the city of Albany, shall not exceed the annual value or income of three thousand dollars ;

and of the said corporation of the minister, elders, and deacons of the Reformed Protestant Dutch Church of the city of New York, the annual value or income of nine thousand dollars ; and of the said First Presbyterian Church of the city of New York, the annual value or income of six thousand dollars ; and of the said rector, church-wardens and vestry-men of St. George's Church, in the city of New York, the annual value or income of six thousand dollars ; and of the minister, elders and deacons of the Reformed Dutch Church, in the city of Albany, the annual value or income of ten thousand dollars ; and also to repair and alter their churches or meeting-houses and to erect others if necessary, and to erect dwelling-houses for the use of their ministers, and school-houses and other buildings for the use of such church, congregation or society ; and such trustees shall have power to make rules and orders for managing the temporal affairs of such church, congregation or society ; and to dispose of all moneys belonging thereto, and to regulate and order the renting the pews in their churches and meeting-houses, and the perquisites for the breaking of the ground in the cemetery or churchyards, and in the matters relating to the temporal concerns and revenues of such church, congregation or society ; and to appoint a clerk and treasurer of their Board, and a collector to collect and receive the said rents and revenues, and to regulate the fees to be allowed to such clerk, treasurer and collector, and them or either of them to remove at pleasure, and appoint others in their stead ; and such clerk shall enter rules and orders made by such trustees, and payments ordered by them, in a book to be provided by them for that purpose.

SEC. 5. "*And be it further enacted*, That it shall be lawful for any two of such trustees, other than the trustees mentioned in the first section of this act, or their successors, at any time to call a meeting of such trustees; and that a majority of the trustees of any church, congregation or society mentioned in this act, being lawfully convened, shall be competent to do and perform all matters and things which such trustees are authorized or required to do and perform, and that all questions arising at any such meetings shall be determined by a majority of the trustees present, and in case of an equal division, the presiding trustee shall have the casting vote.

SEC. 6. "*And be it further enacted*, That the trustees first chosen according to the third section of this act, shall continue in office for three years from the day of their election, and immediately after such election the said trustees shall be divided by lot into three classes, numbered one, two and three, and the seats of the members of the first class shall be vacated at the expiration of the first year; of the members of the second class, at the expiration of the second year, and the members of the third class at the expiration of the third year, to the end that the third part of the whole number of trustees, as nearly as possible, may be annually chosen; and the said trustees, or a majority of them, shall, at least one month before the expiration of the office of any of the said trustees, notify the same in writing to the minister, or, in case of his death or absence, to the elders or church-wardens, and in case there shall be no elders or church-wardens, then to the deacons or vestry-men of any such church, congregation or society, specifying the names of the trustees whose times will expire; and the said min-

ister, or, in the case of his death or absence, one of the said elders or church-wardens, or deacons, or vestry-men shall, in manner aforesaid, proceed to notify the members of the said church, congregation or society, of such vacancies, and appoint the time and place for the election of new trustees to fill up the same, which election shall be held at least six days before such vacancies shall happen ; and all such subsequent elections shall be held and conducted by the same persons, and in the manner above directed, and the result thereof certified by them, and such certificate shall entitle the person elected to act as trustee ; and in case any trustee shall die or refuse to act, or remove within the year, notice thereof shall be given to the trustees as aforesaid, and a new election appointed and held, and another trustee be elected in his stead in manner aforesaid.

SEC. 7. “ *And be it further enacted*, That no person belonging to any church, congregation or society, intended by the third section of this act, shall be entitled to vote at any election succeeding the first, until he shall have been a stated attendant on divine worship in the said church, congregation or society, at least one year before such election, and shall have contributed to the support of the said church, congregation or society, according to the usages and customs thereof ; and that the clerk to the said trustees shall keep a register of the names of all such persons as shall desire to become stated hearers in the said church, congregation or society, and shall therein note the time when such request was made ; and the said clerk shall attend all such subsequent elections, in order to test the qualifications of such elections, in case the same shall be questioned.

SEC. 8. "*And be it further enacted*, That nothing in this act contained shall be construed or taken to give to any trustee of any church, congregation or society, the power to fix or ascertain any salary to be paid to any minister thereof, but the same shall be ascertained by a majority of persons entitled to elect trustees, at a meeting to be called for that purpose; and such salaries, when fixed, shall be ratified by the said trustees, or a majority of them, by an instrument in writing under their common seal, which salary shall thereupon be paid by the said trustees out of the revenues of such church, congregation or society.

SEC. 9. "*And be it further enacted*, That wherever any religious corporation within this State, other than the chartered corporation, shall deem it necessary and for the interest of such religious corporation to reduce their number of trustees, that it shall and may be lawful for any such religious corporation to reduce their number of trustees at any annual meeting: *Provided*, That such reduction shall not be such as have a less number than three trustees in any one of the said religious corporation.

SEC. 14. "*And be it further enacted*, That the Corporation of the Methodist Episcopal Church, in the city of New York, shall be and is hereby authorized to continue to elect nine trustees of the corporation in the same manner as if that number of trustees had originally been named in the certificate of incorporation, and such trustees shall be classed, or continue to be classed, in the manner prescribed by the sixth section of this act."

Revised Statutes, vol. III, p. 244.

W. C. LITTLE & Co., Albany, N. Y., 1848.

RELIGIOUS INCORPORATIONS.—ART. SEVENTH.

SUMMARY OF SECTIONS RELATING TO THE DISTURBANCE OF
RELIGIOUS MEETINGS AND ASSEMBLAGES FOR INSTRUCTION.

SECTION 53. Prohibition of certain acts, describing meetings for religious worship.

SEC. 54. Penalty ; proceedings to be called ; summary conviction.

SEC. 55. Duty of peace officers to apprehend offenders against this article.

SEC. 56. Judicial officers may order offenders in custody.

SEC. 57. Proceedings on conviction, if penalty be not paid or secured.

SEC. 58. Party complained of may demand trial by jury.

SEC. 59. Cost of proceedings.

SEC. 60. Assemblages for instruction not to be disturbed.

SEC. 61. Penalty for violation of last section.

SEC. 62. Trustees of school districts to prosecute for it.

SEC. 63. Offenders may be imprisoned for non-payment.

SEC. 64. Trial by jury may be required.

Revised Statutes.

W. C. LITTLE & Co., Albany, 1846.

LAW IN RELATION TO THE INCORPORATION OF
RELIGIOUS SOCIETIES.

AN ACT "supplementary" to the Act of 1813, Chap. 60, and "amend" Acts of 1826 and 1850, entitled "An Act to provide for the Incorporation of Religious Societies," passed March 29, 1875.

The People of the State of New York, represented in Senate and Assembly, do enact as follows :—

SECTION 1. Trustees elected under the provisions of section three of chapter sixty of the laws of eighteen hundred and thirteen, entitled "An Act to provide for the Incorporation of Religious Societies," shall hold their offices during the term for which they were elected, and until their successors are chosen.

SEC. 2. Whenever a trustee elected under the provisions of said section three of the above-mentioned act ceases to be a member of the Church, congregation or society, by removal or otherwise, or ceases to statedly attend upon and support its services, he shall at the same time, and for such cause, cease to be a trustee, and his place shall be declared vacant by a notice of the board of trustees to the Church, congregation or society, and said Church, congregation or society, shall proceed to fill the vacancy, as provided for in the above-mentioned act.

SEC. 3. Any corporation organized in accordance with the provisions of said section three of the above-mentioned act, may take and receive, by bequest or devise, any real or personal estate, the net annual in-

come of which shall not exceed twelve thousand dollars ; subject, however, to the provisions of chapter three hundred and sixty of the laws of eighteen hundred and sixty, entitled " An Act relating to Wills."

SEC. 4. The trustees of any Church, congregation or religious society, incorporated under said section three of the above-mentioned act, shall administer the temporalities thereof, and hold and apply the estate and property belonging thereto, and the revenues of the same, for the benefit of such corporation, according to the discipline, rules and usages of the denomination to which the Church members of the corporation belong ; and it shall not be lawful for the trustees to divert such estate, property or revenues to any other purpose, except toward the support and maintenance of any religious, benevolent or other institution connected with such Church, congregation or religious society.

SEC. 5. Each and every of the corporations aforesaid may receive, use and apply all rents or income derived from pews, in addition to the annual income limited by the aforesaid act or any amendment thereof.

SEC. 6. The jurisdiction of courts of equity in this State is hereby extended over such corporations, so far as may be necessary to enforce the provisions of this act.

SEC. 7. No religious corporation shall be deemed to be dissolved for any neglect hitherto to exhibit an account or inventory of its real and personal estate, and the annual income thereof, provided that such account or inventory shall be exhibited within three years from the passage of this act.

SEC. 8. This act shall take effect immediately.

REMARKS ON THE NEW SUPPLEMENT TO THE LAW
RELATING TO RELIGIOUS INCORPORATIONS.

BY REV. DR. HUNT.

FOR many years the laws of the State of New York in regard to religious corporations have been found inadequate to the just demands of the varied interests represented by the Churches of the State. The main body of the act under which religious societies have incorporated was passed in 1813, when the number and wealth of the Churches were limited. Various amendments have been made to the general law, but none of them are of great importance. At the Syracuse Convention, held in December, 1871, a paper was adopted directing the appointment of a committee to draft a law adapted to the wants of societies connected with the Methodist Episcopal Church. That committee met in New York, and, after three days of careful deliberation, appointed a sub-committee, consisting of Judge Fancher, of New York, and Judge Reynolds, of Brooklyn, to embody their conclusions in a bill to be presented to the Legislature, but it failed to become a law. Finally the present bill was prepared, which includes all the first bill which the sub-committee had agreed upon, and which passed the Senate May 8, 1872, with the addition of three sections. It passed both houses of the Legislature, and was signed by the Governor, March 20, 1875.

REMARKS ON SECTION 1.

Eminent jurists maintain that under the old law, unless the election to fill the vacancy took place

within the year, the corporation was dissolved. Under such a construction of the law many societies have been obliged to reorganize. This section will prevent such necessity.

Since 1844 trustees held over one year after the expiration of the term for which they were elected, provided there was a neglect to hold the annual meeting for the election of their successors.

SECTION 2.

The justice of this section will be apparent without comment. If a trustee removes from or abandons the Church or congregation, he should leave his office behind him. He should not retain an office for the purpose of annoying those who have elected him. This section simply demands that a trustee shall retain the qualifications which rendered him eligible to the office when elected.

SECTION 3.

Most readers will be surprised to learn that heretofore no religious corporations organized under the general law could receive by devise. It is certainly remarkable that so serious a defect has not been provided for years ago.

SECTION 4.

This section, which was a part of the original bill, constitutes the strength of the whole. "The discipline, rules and usages" of a denomination are a "common law," in accordance with which trustees, whatever their personal views, must administer the temporalities of the corporation. This section must lead to a reversal of the decision of the Court of Appeals virtually declaring each congregation inde-

pendent of the denomination to which it belongs. Men who contribute to establish and maintain specific doctrines or polity have a right to demand security that their benefactions shall not be diverted to other purposes. If the "discipline" of the M. E. Church, or the "rules and usages" of other Churches, need any modification to adapt them to meet this new responsibility, it will devolve on them now to make it, and the trustees in their administration must be governed by "denominational" law.

SECTION 5.

Section four of the Law of 1813 limits the income of all religious corporations, excepting a few cases specified, to three thousand dollars. But little attention has been paid to this restriction, yet all Churches organized under section three, whose income exceeds the above-named sum, are liable to be annoyed by any disaffected party. This section practically removes all restriction, since nearly all Churches with a large income derive it mainly from pew rent.

SECTION 6.

A distinguished judge in this State decided that courts of equity have no jurisdiction over cases involving Church property. That decision will not be repeated until this section is repealed.

SECTION 7.

The seventh section was not in the original bill, but was added by some member of the Assembly when the bill was put on its passage. By Chapter 122 of Laws of 1850 no Church with an income of less than \$6,000, aside from slip rent, is required to present an

inventory at all. The section is of no practical importance.

Many other amendments have been suggested by different persons, but the committee did not feel safe in asking the Legislature for additional modifications, which might endanger the safety of the bill as finally passed.

A change in the qualification of voters has been deemed by many important. Yet an examination will show that the present law is sufficiently restrictive, if enforced. According to section seven, "No person shall be entitled to vote at any election succeeding the first until he shall have been a stated attendant on divine worship in the said Church, congregation or society, at least one year before such election, and shall have contributed to the support of said Church, congregation or society, according to the usages and customs thereof." If this law is observed, there will be no cause of complaint in regard to the electors.

We sincerely hope and believe that the bill obtained will furnish adequate security to Church property in the future.

STATISTICS OF METHODISTS IN THE UNITED STATES,
EPISCOPAL AND NON-EPISCOPAL, FOR 1875.

EPISCOPAL METHODISTS.

	Itinerant Ministers.	Local Preachers.	Lay Members
Methodist Episcopal.....	10,923	12,881	1,580,559
Methodist E. South.....	3,485	5,356	712,765
Colored M. E. Church.....	635	683	80,000
African M. E. Church.....	600	1,450	200,000
African M. E. Zion.....	1,200	800	225,000
Evangelical Association.....	835	503	95,253
United Brethren.....	967	1,709	131,850
Total E. Methodists.....	18,635	22,882	3,025,427

NON-EPISCOPAL METHODISTS.

The "Methodist Church,".....	775	507	55,183
Methodist Protestant.....	650	200	54,319
American Wesleyan.....	250	190	20,000
Free Methodists.....	90	80	6,000
Primitive Methodists.....	20	25	2,800
Independent Methodists.....	23	..	9,500
Total Non-E. Methodists.....	1,808	1,001	147,802
Total Methodists in U. S.....	20,453	24,384	3,173,229

GROWTH OF THE METHODIST EPISCOPAL CHURCH
IN THE UNITED STATES BY DECADES.

Year.	Traveling Preachers.	Increase of Preachers.	Members.	Increase of Members.
1766.....
1776.....	24	24	4,921	2,921
1786.....	117	93	20,689	15,768
1796.....	293	176	56,664	35,975
1806.....	452	159	130,570	73,906
1816.....	695	243	214,235	83,665
1826.....	1,406	711	360,800	146,565
1836.....	2,928	1,522	650,103	289,303
1846.....	3,582	654	644,229	dec. 5,874
1856.....	5,877	2,295	870,327	156,098
1866.....	7,576	1,699	1,032,184	231,857
1875.....	10,923	3,347	1,580,559	548,375

GENERAL SUMMARY OF METHODISTS THROUGHOUT THE WORLD.

	Itinerant Ministers.	Local Preachers.	Lay Members.
Methodists in United States....	20,453	24,384	3,173,229
British Wesleyans.....	2,589	13,720	467,583
Irish Wesleyans.....	185	800	21,273
French Wesleyans.....	27	96	2,030
Australian Wesleyans.....	862	750	67,912
British Primitive Methodists...	1,020	14,838	169,660
New Connection.....	158	125	25,837
United Methodist Free Church..	354	3,428	74,702
Bible Christian Churches.....	274	1,747	26,878
British Wesleyan Re'm Union...	538	104	8,093
M. E. Church of Canada.....	1,004	1,000	102,887
M. E. Church in Canada.....	247	200	23,012
Other Methodists not included above.....	380	420	26,000
Grand total.....	27,591	61,474	4,189,105

These aggregates are exclusive of the Methodist converts in heathen lands. Of the great Methodist family of the world the United States claim upward of two-thirds, or 3,173,229, and the remainder, 1,189,105 by other christianized nations of the globe.

CITY OF BROOKLYN METHODIST EPISCOPAL CHURCHES FOR 1875.

THE following comprise the list of the City of Brooklyn M. E. Churches, which form part of the North and South Long Island Districts, with the names of the respective Pastors in charge, and the names of the Sunday School Superintendents:

CARROLL PARK.....W. W. BOWDISH.
Sunday School Sup't.....C. T. Trowbridge.

CENTRAL CHURCH.....B. M. ADAMS.
Sunday School Sup't.....E. V. Armstrong.

COOK STREET.....G. H. ANDERSON.
Sunday School Sup't.....John Denison.

DE KALB AVENUE.....S. H. PLATT.
Sunday School Sup't.....William Jeremiah.

EIGHTEENTH STREET.....R. C. PUTNEY.
Sunday School Sup't.....A. J. Frace.

EMBURY CHURCH.....C. E. MILLER.
Sunday School Sup't.....C. A. Gay.

FIRST PLACE.....J. W. BARNHART.
Sunday School Sup't.....D. Wadsworth.

FLEET STREET.....W. C. STEEL.
Sunday School Sup't.....J. B. Summerfield.

GOTHIC CHURCH.....W. J. ROBINSON.
Sunday School Sup't.....Foster N. Smith.

GREENPOINT FIRST CHURCH...G. A. HUBBELL.
Sunday School Sup't.....John D. Filter.

GREENPOINT TABERNACLE...J. S. BRECKENRIDGE.
Sunday School Sup't.....Richard Shapter.

GREEN AVENUE.....	F. W. WARE.
Sunday School Sup't.....	L. W. Beasley.
HANSON PLACE.....	G. E. REED.
Sunday School Sup't.....	Samuel Booth.
JOHNSON STREET.....	J. L. HALL.
Sunday School Sup't.....	W. H. Wilson.
JANE CHURCH.....	J. H. STANSBURY.
Sunday School Sup't.....	C. L. Potter.
LEONARD STREET.....	S. C. KEELER.
Sunday School Sup't.....	Wm. S. Beauvelt.
NOSTRAND AVENUE.....	C. M. GIFFIN.
Sunday School Sup't.....	N. B. Abbott.
NEW YORK AVENUE.....	G. L. WESTGATE.
Sunday School Sup't.....	P. T. Tunison.
NORTH FIFTH STREET.....	C. P. CORNER.
Sunday School Sup't.....	Henry C. Burr.
PACIFIC STREET.....	A. S. HUNT.
Sunday School Sup't.....	John Young.
SAND STREET.....	GEORGE TAYLOR.
Sunday School Sup't.....	S. S. Utter.
SUMMERFIELD CHURCH.....	A. H. WYATT.
Sunday School Sup't.....	C. W. Dunlap.
SIMPSON CHURCH.....	W. R. DAVIS.
Sunday School Sup't.....	Thos. L. Jones.
ST. JOHN'S CHURCH.....	H. W. WARREN.
Sunday School Sup't.....	Joseph F. Knapp.
SOUTH SECOND STREET.....	JOHN PEGG, JR.
Sunday School Sup't.....	Ferdinand Van Sicklen.
SOUTH THIRD STREET.....	ICHABOD SIMMONS.
Sunday School Sup't.....	Chas. H. Fellows.
SEVENTH AVENUE.....	E. J. HAYNES.
Sunday School Sup't.....	George Copland.

WASHINGTON STREET.....	D. A. GOODSSELL.
Sunday School Sup't.....	Horatio B. Elkins.
WARREN STREET.....	JOHN PARKER.
Sunday School Sup't.....	L. W. Payne.
WILLIAM STREET.....	E. K. FANNING.
Sunday School Sup't.....	L. Smith.
WESLEY CHURCH.....	FREDERICK BROWN.
Sunday School Sup't.....	D. W. McLean.
YORK STREET.....	J. L. GILDER.
Sunday School Sup't.....	Joshua Rogers.

THE METHODIST EPISCOPAL CHURCH STATISTICS FOR 1875.

THE following official statistics for 1875, relate to the Methodist Episcopal Church North, and do not embrace the Southern branch of the great Methodistic family in the United States :

Annual Conferences.....	81
Bishops who preside over the same.....	13
Traveling preachers.....	7,874
Preachers, superannuated.....	1,103
Preachers, supernumeraries	680
Preachers on trial.....	1,256
Preachers, located (not actually employed).....	98

Total number of preachers.....	<u>11,021</u>
Preachers who have died during the year	135
Aggregate number of local preachers.....	13,881

MEMBERS.

Members in full connection.....	1,384,152
Members on probation.....	196,407

Total number of members.....	<u>1,580,559</u>
Members increase over 1874.....	61,610
Members decrease in twenty-five Conferences.....	21,829
Members died during the year.....	19,591
Children baptized during the year.....	58,218
Adults baptized during the year.....	66,718

SUNDAY SCHOOLS.

Number of Sunday schools.....	19,287
Number of officers and teachers.....	207,181
Number of scholars of all ages.....	1,406,168

NUMBER AND VALUE OF CHURCH PROPERTY.

Number of churches.....	15,633
Number of parsonages.....	5,012
Value of churches.....	\$71,353,234
Value of parsonages.....	9,731,628

Total value of churches and parsonages.....	<u>\$81,081,862</u>
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CONFERENCE COLLECTIONS.

For churches	\$425,781 32
For Sunday schools.....	176,959 27
Conference claimants.....	153,849 90
Woman's Foreign Mission Society.....	56,118 97
Church extension.....	61,326 93
Freedmen's Aid Society.....	41,198 08
Educational purposes.....	22,911 61
Sunday School Union.....	17,585 02
Tract Society.....	16,665 26
Total Conference collections	<u>\$972,396 36</u>

GENERAL FINANCIAL AVERAGES ESTIMATED.

Traveling preachers' salaries.....	\$9,000,000
Interest on debt of church property	1,000,000
Church expenditures for sextons, choristers, light, and fuel, etc.....	3,000,000
Parsonages leased and rented.....	1,500,000
Sunday school expenditures.....	1,175,000
Members' expenditures for books, periodicals, etc.	1,500,000
Conference collections.....	1,175,000
Grand total expenditures.....	<u>\$18,500,000</u>

The above expenditures are exclusive of endowments, donations, and subscriptions to colleges and other educational institutions.

GENERAL AVERAGES RELATING TO EPISCOPAL, PRESIDING
ELDERSHIP, AND PASTORAL SUPERVISION.

Church members.....	1,500,000
Traveling preachers.....	11,000
Annual Conferences.....	81
Episcopal bishops.....	13
Presiding elders.....	400
Members to each bishop.....	133,333
Traveling preachers to each bishop.....	1,000
Traveling preachers to each Conference.....	140
Presiding elders to each Conference.....	5
Traveling preachers to each district.....	28
Church members to each district.....	4,000

NEW YORK EAST CONFERENCE M. E. CHURCH STATISTICS FOR 1875.

As the Wesley M. E. Church belongs to the New York East Conference, the following statistics will be examined with interest; the figures are taken from the Minutes of the Conference held at Meriden, Ct., April, 1875, except such as are estimated :

Members and probationers.....	42,007
Number of churches.....	283
Number of parsonages.....	144
Pastors in active service.....	267
Sunday school	286
Officers and teachers.....	6,025
Scholars of all ages.....	43,600
Average attendance.....	28,180
Volumes in libraries.....	102,280
Church property valued.....	\$1,291,200
Parsonage property valued	744,200
Debt on churches and parsonages.....	812,785

MONIES RAISED TO SUSTAIN THE WORK DURING THE PAST YEAR.

Pastors' salaries.....	\$250,170
For church improvements.....	163,287
Interest on debt.....	56,885
Conference collections.....	54,299
Sunday school expenditures.....	41,774
Parsonages rented or leased (estimated).....	30,000
For choristers, sextons, fuel, gas, etc., (estimated).	56,600
Total amount.....	<u>\$653,015</u>

CITY OF BROOKLYN M. E. CHURCHES, MISSION
STATIONS, AND SUNDAY SCHOOL STA-
TISTICS FOR 1875.

THE following statistics exhibit the number and financial condition of the city of Brooklyn M. E. Churches, Mission Stations, and Sunday Schools, embracing a portion of Long Island North and South Districts :

Number of churches.....	35
Mission Stations.....	3
Number of Pastors.....	35
Number of parsonages.....	21
Number of Sunday schools.....	35
Church members, including probationers.....	11,051
Sunday school scholars of all ages.....	12,686
Officers and teachers.....	1,404
Church property value.....	\$1,602,000
Parsonage property value.....	215,500
Debt on churches and parsonages.....	346,050

MONIES PAID DURING THE YEAR.

Pastors' salaries.....	\$71,223
Church improvements.....	30,418
Interest on church debt.....	24,223
Conference and other collections.....	20,621
Sunday school expenditures.....	15,483
Parsonages leased or rented (estimated).....	6,400
Choristers, sextons, fuel, gas, etc., (estimated)....	12,152
Total amount.....	<u>\$180,500</u>

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Currie, Gilbert Eggeson.

History of the Wesley M. E. church of Brooklyn.
Gilbert E. Currie. With laws relating to the
of religious societies in the state of New York
information showing the growth of Methodist
States and throughout the world. New York
son, etc., 1876.

xxiv, 315 p. 194^{cm}.

1. Brooklyn. Wesley Methodist Episcopal

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